

LEAD ME, GUIDE ME:
ENGAGING THE FAITH COMMUNITY IN NON-PROFIT WORK:
A SUPPORT THEOLOGY FOR ASSISTING BLACK CLERGYWOMEN TO
CREATE COMMUNITY CHANGE

By

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A DEMONSTRATION PROJECT

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ABSTRACT

LEAD ME, GUIDE ME: ENGAGING THE FAITH COMMUNITY IN NON-PROFIT WORK: A SUPPORT THEOLOGY FOR ASSISTING BLACK CLERGYWOMEN TO CREATE COMMUNITY CHANGE.

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This demonstration project utilized the Neighborhood Technical Assistance Clinic (NTAC) community development model to facilitate optimum communal health in harsh financial climates. While erecting a space for three Black Clergywomen pastors to emerge as community advocates and better stewards, development areas were identified in three neighborhoods of the South Bronx of New York City – Castle Hill, Mott Haven and Morrisania. The research, narratives and surveys undergirded ten criteria for their metamorphosis into missional community-changers unshackled from explicit fear and the implicit fear of change itself.

The results provide integrity and value to their successful outcomes of leadership ability, knowledge of non-profit terms and the non-profit sector, along with real action validated by obedience. The design of this demonstration project is to facilitate an ecclesial revocation of quick fixes for low-income, service-starved neighborhoods. From its theological and social actions roots, Support Theology offers a synthesized nuance regarding the disconnected, disadvantaged but determined, distinctive faith-leader in any service-starved community.

Acknowledgements

I come this far by faith, leaning on the Everlasting Arms. Trusting in His Holy Word. He has never failed me yet!

To the utmost mighty God, I give thanks for allowing me another opportunity to serve as a Servant Leader by assisting 3 Black Clergywomen to create community change in the Bronx --- in the neighborhoods of Castle Hill, Mott Haven and Morrisania. I am grateful for the participation of Rev. Kanyere Eaton, Senior Pastor of Fellowship Covenant Church; Rev. Marva D. Usher-Kerr, Senior Pastor of Willis Avenue United Methodist Church, and Prophetess Dr. Wanda D. Lang, Senior Pastor of Jesus Saves Back to Life Ministries, Inc. They have my deepest gratitude for their patience, prayer, and products developed during this demonstration project.

I also thank God for assisting me in assembling a great site team made up of many great souls and spirits who have encouraged me along the way, which resulted in the completion of this project. My site team, led by Rev. Sylvia Gail Kinard, Esq., included Prophetess Rev. Dr. Kemba Lucas, Rev. Kanyere Eaton, Bishop Dr. Ebony Kirkland, Dr. Tracy Durrah, Paula Mayo, Rev. Dr. David Hampton, Brooke Durrah, Tia Clinton, Dr. Pastor Carolina, Dr. Megan McLaughlin, Dr. A. Lenora Taitt-Magubane, Patricia White, and Elwanda Young. I would also like to thank Laura Johnson and Marilyn Williams for research and administrative support, and Becky Y. Kinard who was responsible for typing the many drafts of this work. I am deeply grateful to my Advisor, Dr. Keith Russell, who helped to organize and develop my research thoughts, as well as Dr. Nancy Fields, Rev. Dr. Wanda M. Lundy, for helping me shape the concept, content, and the challenge statement for my demonstration project. I like to thank Dr. Jerry Reisig, who

asked me some critical question about why I was conducting this research and demonstration project for Black Clergywomen. It was his insight that enabled me to answer the question, “Why Black Clergywomen?” The feedback and input from Black Clergywomen and men, who responded to my surveys, enabled me to identify the areas of technical assistance and training that would be required to engage them in community development work. Their names and quotes are included throughout chapters 2, 3, 4, and 5.

I thank foremost my maternal grandmother Queen Victoria Alexander who created a “Trust in God” culture at the Alexander household where I was raised in Memphis, Tennessee. Many well-known ministers, our family pastors, church people, neighbors and our family would gather around the Alexander table on Sunday’s for dinners to discuss church and Black family life. It was there, I first saw a “light,” and it was there where I broke off spiritual bread from God’s table which continues to feed me. I am grateful for my parents and my extended family who sacrificed everything for me. While I have struggled during my journey, often serving as the first African American to do this or that, I have always felt encouraged by one of my mom’s most famous quote “every push is not down.” I always felt, because of my parents, that I could do anything or be anybody. As I struggled with the completion of this project, I could hear my mother whispering in my ear, “you will finish and you will finish strong.” Today, my parents would be proud to know that I have grown into a Servant Leader who is now a Senior Citizen, and an Ordained Minister, and that I did complete the M. Div. Program at New York Theological Seminary. And that I created a global ministry worldwide, helping people in need.

I am grateful to both the non-profit and faith-based sectors, who have worked with me over the past 35 years, helping me to gain insight about how to build capacity of neighborhood leaders and faith-based servant leaders desiring to serve and build up their respective communities and neighborhoods.

I assembled a group of professional talent who helped me immensely. I am grateful to Madina Sadiq, Esq., who served as a key resource, helping the participating Black Clergywomen to work towards obtaining a 501(c)(3) incorporation for their respective churches. Her patience and flexibility with each of the Black Clergy Pastors was invaluable. Tom Fuller served as my editor. His attention to detail was simply remarkable. And then, I must thank the Foundation Center, Lawyers Alliance for New York, the Bronx Borough President's Office, and Tracy McDermott (Director of Community Services at the Bronx Borough President's Office) for the information she provided me, concerning the neighborhoods of Castle Hill, Mott Haven, and Morrisania, and for the information about the non-profit organizations operating in those targeted neighborhoods.

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I thank my Pastor, Dr. David Hampton, for believing in me, for writing the letter of recommendation for me to enroll in the D. Min. program at the New York Theological Seminary. Rev. Dr. Eleanor Moody-Shepherd will forever have my deepest respect for creating an opportunity for me at the New York Theological Seminary, enabling my light to shine even brighter for the Lord. Thank you.

Finally, I thank my family, my husband, James and children, Brooke and William, for always finding ways to help me, especially with computer technology. They continue to support me everywhere I go with their love and technical assistance.

I've been privileged to have had a rewarding career, serving as a philanthropy advisor and non-profit and faith-based technical assistance expert, a phenomenal global ministry, to be ordained to serve the Lord, and an opportunity to work with so many gifted Black Clergywomen; but, I have never been more optimistic about the opportunity I have right now, becoming a part of the New York Theological Seminary family. It is both the culmination of a dream, and the beginning of what promises to be an extraordinary, blessed future for me and my family, and for those who I continue to serve.

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CHAPTER 1 INTRODUCTION

The mission of the Neighborhood Technical Assistance Clinic is to serve the needs of philanthropic individuals and organizations in their efforts to develop support and maintain effective community-based and faith-based programs. We also serve non-profits wishing to improve programs and organizational capacity for addressing the needs of low-income and service-starved neighborhoods. We provide consultation, strategic direction and management, technical assistance and forums for increasing substantive outcomes in all these areas of human and financial investment.

Launched in 2000, the *Meet the Grantmakers* forums and the capacity-building technical assistance programs sponsored by the Neighborhood Technical Assistance Clinic have brought countless neighborhood and faith-based organizations together with funders to build capacity for grassroots social services. The *Meet the Grantmakers* forums and training assistance events include an annual capacity-building tour throughout the five boroughs of New York City.

The Neighborhood Technical Assistance Clinic (NTAC)'s technical assistance program provides services for grassroots non-profit organizations through improving their capacity and assisting them in delivering quality services to their constituents. By strengthening the viability of these non-profits through organizational infrastructure development, NTAC assists non-profit agencies to strengthen and support a happy, healthy and empowered non-profit community throughout the five boroughs.

NTAC is providing assistance that is becoming increasingly vital as corporate funding cutbacks and governmental budget constrictions add to the financial squeeze felt throughout the non-profit community. Many small organizations are overwhelmed by the increased need for services among low-income, minority, and disadvantaged populations. NTAC works to strengthen the operation of community-based organizations (CBOs) in immigrant-based and service-starved neighborhoods, helping them to navigate the complicated system of accessing funding. NTAC does this by providing one-on-one assistance with management, information technology, governance, and board development. NTAC's strategies are geared toward short-term, fast results, but also planning for the CBO's future. They bring their years of experience to their work, and base their advice on real-life situations. NTAC is needed to serve as a catalyst in building collaborations and coalitions among a diverse number of organizations and individuals. NTAC provides strategic direction, organizational oversight, and technical assistance, and creates dialogue for increasing substantive interaction among funders, community-based and faith-based institutions, and communities in need.

Based on my experience in working with the faith community, I have observed that virtually no Black Clergywomen, who are senior pastors of their churches, are involved in community development efforts. Most are involved in providing soft services such as food pantries, clothing, or services for child care, senior citizens and homeless shelters. Lawrence H. Mamiya and C. Eric Lincoln in *The Black Church in the African American Experience* align these soft services with the Old Testament notion of “avenging, conquering and liberating”—a formidable anchor in most black churches.¹

¹ Lawrence H. Mamiya and C. Eric Lincoln, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 3.

Mamiya and Lincoln generally define “the black Church” as a congregation of black Christians. Cheryl Townsend Gilkes in *If It Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community* shares that “African American women and their community work highlight the importance of a group's history and culture to the process of social change.” Gilkes defines community work as “all tasks contained in strategies to combat racial oppression and to strengthen African American social, economic, and political institutions in order to foster group survival, growth and advancement.”²

My motivation for this demonstration project comes from my direct involvement in a Black Women for Black Girls Giving Circle in 2004.³ The Neighborhood Technical Assistance and I were given credit for laying the visionary groundwork for creating the first-ever African American Giving Circle in New York City focused on black girls, by black women. As my three colleagues and I all work with black girls, we witnessed first-hand their daily challenges of growing up in New York City. As black women, we were concerned with their reality of growing up and facing the world often alone and scared. We discovered that there was no available research to help us meet the needs of these black girls. With other black women we started this Giving Circle whose main goal was to commission a report that would provide or add to the literature on the life of black girls in New York City and recommend to others what they can do to help improve the lives of black girls. The report, entitled, “Black Girls in New York City: Untold Strengths and Resilience,” by Dr. Avis A. Jones-DeWeever, offered several policy recommendations.

² Cheryl Townsend Gilkes, *If it Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community* (Maryknoll, NY: Orbis Books, 2000), 22.

³ Avis A. Jones-DeWeever, “Black Girls in New York City: Untold Strength and Resilience” (Washington, DC: Institute for Women's Policy Research, 2004).

One of these recommendations emphasized the need to create alliances between faith-based and black girl-focused organizations. The study refers to the importance of spirituality in the lives of black girls. The study recommends that alliances be created with a focus on making the lives of black girls better. Participating black girls from this study inspired me. As I was walking in my journey to accept God's call to ministry, I had a notion that black clergywomen, who were senior pastors of their churches, could do much to connect with their communities through community development efforts specifically focused on women and girls. To reframe or to redefine the common definition of community development in the faith community would mean something different than just building brick and mortar but instead building up the lives of women and girls. My goal here is to have an impact on increasing the participation of black clergywomen to become better equipped in community development work addressing the needs of women and girls.

Preliminary Analysis of the Challenge

In both bad and good economic times the non-profit sector is heavily dependent on the time, talent and treasure of for-profit organizations. With the seven hundred billion dollar bailout, war in Iraq, Afghanistan and now Syria, major bank closures, and most recently "Hurricane Sandy," the non-profit sector has inevitably taken a substantial hit. Household incomes decrease as the price of goods increase. Individuals invest less and corporations feel the strain. In turn corporations feeling the squeeze feel less inclined to give to charities and the non-profit organizations.

In bad times just as a corporation must trim fat to stay profitable, non-profits must find ways to do likewise. There are several simple steps to ensure that you continue. One strategy for non-profits is to contact their local clergy. Based on my years of experience,

we see a great need to equip pastors to be better stewards—particularly in the areas of community and economic development. Carolyn Weese and J. Russell Crabtree, authors of *The Elephant in the Boardroom*, identify the first most important need in every church as “well-trained and committed pastoral and lay leadership that is culturally relevant.”⁴ Weese and Crabtree reveal that in times of uncertainty church leadership (pastoral and lay) is compelled to “figure out what to do next.”⁵ Although devout Christians, many church leaders in uncertain times vote, debate, and pray on the outside while they worry and fret on the inside.⁶ Women preachers are “often sustained by an invisible power”⁷ that challenges the traditional roles of women⁸ in Church and society.

In 1947, Ralph Ellison eloquently described the plight of living life as an invisible man in America. Sixty years later, it is in fact the black girl who is living a life of invisibility. A report, commissioned by the Black Girls Giving Circle of the Twenty First Century Foundation, the Sister Fund and the New York City Mission Society under the visionary work of the Neighborhood Technical Assistance Clinic, sought to raise the question of how society could help make life better for black girls in New York City. We ask the question, what role can black clergywomen play in addressing the quality of life for black girls in New York City? We have chosen three black clergywomen, who are senior pastors of their churches, to target our intervention.

⁴ Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom* (San Francisco: Jossey-Bass, 2004), 5.

⁵ Ibid., 3.

⁶ Ibid.

⁷ Bettye Collier-Thomas, *Daughters of Thunder: Black Women Preachers & Their Sermons* (San Francisco: Jossey-Bass, 1997), 42.

⁸ Ibid., 45.

During times of financial uncertainty, the local church and community are challenged to redefine their roles as social service providers. Andy Stanley, Lane Jones and Reggie Joiner in *7 Practices of Effective Ministry* reveal the art, rather than science, of ministry.⁹ Stanley, Jones and Joiner further reveal that “our ever-changing culture makes it necessary to constantly evaluate, launch, and occasionally even kill programming.”¹⁰ As the Founder and Chief Executive Officer of the Neighborhood Technical Assistance Clinic (NTAC), a non-profit serving the needs of philanthropic individuals and organizations in their efforts to develop, support and maintain effective community-based and faith-based programs, I am acutely aware that funding cuts to the non-profit sector and the present financial climate necessitate pastors, in particular, to become more engaged in non-profit work. Many pastors find themselves in numerous roles—financier, principal, program director—their comfortable but ineffective approaches to ministry have created for them.¹¹ In *The Black Church in the Post-Civil Rights Era*, Anthony B. Pinn addresses the role of the prosperity gospel within the twenty-first century Black Church. Pinn’s prophecy states that “black churches will have no other choice but to think about their ministries and audience in terms of the mega church phenomenon and its interpretation of the gospel.”¹² Whether active participants or not in the prosperity gospel, Pinn refers religious, social architects to the historical “dual purpose—spiritual and material development—that often spurred the development of

⁹ Andy Stanley, Lane Jones, and Reggie Joiner, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Books, 2004), 10.

¹⁰ Ibid.

¹¹ Ibid., 11,18.

¹² Anthony B. Pinn, *The Black Church in the Post-Civil Rights Era* (Maryknoll, NY: Orbis Books, 2002), 139.

kindergartens, libraries, savings banks, schools and other resources.”¹³ For the Black Church, in particular, social service programming has been the means to “apply the morals and ethics found in scripture to every aspect of life.”¹⁴

Over the past 27 years, I have provided support, services and administered grants to the non-profit and faith-based sectors. During these times of uncertainty, my work with the faith community has increased because lack of funding and resources felt especially by the non-profit organizations. As a result, churches and their principal leaders (pastors) have been asked to step up their involvement in addressing community needs but far too many lack the skill-set to seek funding for their mission work. Under the definition of “Pastoral Theology” or “Support Theology” more resources are needed to prepare and equip pastors to lead in their service communities. Furthermore, Robert C. Dykstra in *Images of Pastoral Care: Classic Readings* shares that “pastoral theologians, along with ministers they influence, rarely feel certain of just who they are and of what exactly they are to do.”¹⁵ Dykstra cites James E. Dittes’s theory of unstable pastoral identity during times of uncertainty. He proffers that for you to know with great certainty who you are and what you are to do in relation to God (your calling and ministry) means you have gotten it wrong, for uncertainty is the threshold from which everyone starts afresh.¹⁶

In her work entitled, “Our Voices Loud and Clear,” Rev. Dr. Eleanor Moody-Shepherd, emphasizes that, “This is a dynamic time for African American women in the

¹³ Pinn, 7.

¹⁴ Ibid.

¹⁵ Robert C. Dykstra, *Images of Pastoral Care: Classic Readings* (St. Louis, MO: Christian Board of Publication, 2005), 2.

¹⁶ Ibid., 5.

black church and in the academy of religion. Women in both of these communities continue to engage in conscientization, resistance, persistence, struggle and self-definition.”¹⁷

According to Gregory J. Reed, author of the book *Economic Empowerment through the Church*,

The church today must move beyond its traditional role if it is to truly fulfill its mission. It can no longer respond only to spiritual needs and speak only to people’s hearts. The church is called to be a force for change in the world, especially where the needs are greatest: the inner-city neighborhoods where crime, violence, and unemployment are the order of the day. *Economic Empowerment through the Church* is a practical book that shows churches how to become a force for revitalization in their community by means of ‘economic empowerment’ — by becoming involved in the everyday, economic life of their communities.¹⁸

The motivation for marrying black clergywomen to black girls begins to answer my question, “How can black clergywomen, as role models, participate in empowering the lives of black women and girls in the context and community location of their churches?”

In examining the literature on black girls, the report states that, “Black girls face many challenges growing up. The challenges include socioeconomic disadvantages to a highlighted exposure to violence, mental stresses and often overlooked, yet persistent, and distinct educational challenges.” The report also states that “the role of the family is

¹⁷ Eleanor Moody-Shepherd, “Our Voices Loud and Clear,” in *New Feminist Christianity: Many Voices, Many Views*, edited by Mary E Hunt and Diann L Neu (Woodstock, VT: Skylight Paths, 2010), 261.

¹⁸ Gregory J. Reed, *Economic Empowerment through the Church* (Grand Rapids, MI: Zondervan, 1994), 230.

key to the overall healthy development of Black girls, particularly since the world beyond its protective embrace, will in many ways, reject her very being.”¹⁹

The report further states that

Religion is found to play an especially crucial role in the overall well-being of Black girls. Black adolescents tend to report higher levels of religious commitment than their white counterparts (Wallnee et al. 2003) and Black girls are found to be more likely than Black males to be more intensely involved in religious communities (Brown and Gilligan 1992). Research suggests that religion serves as a source of sound support and positive self-regard among Black women and girls...Black girls especially are said to have historically relied on strong networks of family ties and religious constructs that have helped to facilitate their survival, health and well-being through the reciprocal sharing of resources, chores, child-care, information and environmental support. These strong bonds are believed to be the resources that ultimately make the difference, particularly in time of crisis. Research suggests that high quality family functioning serve as a coping mechanism in the lives of Black girls, ultimately reducing the effect of stress in their daily lives (Taylor et al. 1990).²⁰

In a study conducted by Dr. Kirkpatrick G. Cohall and Dr. Bruce S. Cooper, one of the conclusions states that, “Effective pastoral leadership is a critical component for churches as they emerge in the 21st century. Pastors are expected by their constituents to play more than a spiritual leadership role in their parish context.”²¹ Ray S. Anderson in *The Soul of Ministry: Forming Leaders for God’s People* reveals that “the most pressing internal dilemma facing the Black Church across denominational lines is the full inclusion of black women.” Anderson further states that women are not properly represented in positions of authority within the Black Church. Nevertheless, Anderson’s

¹⁹ Jones-De Weever, “Black Girls in New York City,” 15.

²⁰ Ibid., 17-18.

²¹ Kirkpatrick G. Cohall, and Bruce S. Cooper, “Educating American Baptist Pastors: A National Survey of Church Leaders,” *Journal of Research on Christian Education* 19, no. 1 (2010): 27.

notion of “making sense of certain experiences in light of sacred promises” undergirds the emergence of effective pastoral leadership.²²

Betty Collier-Thomas in *Daughters of Thunder: Black Women Preachers & Their Sermons* cites the “many paths to the pulpit” chosen by black women as multifaceted and multifunctional.²³ Historically, Collier-Thomas discloses their “plight to incorporate ordination (in white and black denominations), local licensing, becoming exhorters and evangelists, founding independent churches and denominations (serving as pastors and bishops), and mid-vocation changes from missionaries to preachers.”²⁴ One goal is to create a strategy plan for expanding the work of the Neighborhood Technical Assistance Clinic to provide technical support and training to this target group.

The focus group of involving three churches will help me test how best I can help support the work of Black Clergywomen by engaging them in community development work addressing the lives of Black women and girls. Three senior Black Clergy pastors and participating churches from the Bronx will be involved in this demonstration project. They are all first-time senior pastors of their churches and have agreed to implement at least one community development project with both short and long term views of addressing women and girls.

When I analyzed my initial conversations held with each of the three participating Senior Pastors, it was noted that these pastors had a lot in common such as: small congregations; little to no impact in their community; churches have no existing

²² Ray S. Anderson, *The Soul of Ministry: Forming Leaders for God's People* (Louisville, KY: Westminster John Knox Press, 1997), xiv-xvi.

²³ Collier-Thomas, 277.

²⁴ Ibid.

programs serving women and girls; each pastor expressed a desire to build up their congregation to engage more in community development work; and they themselves wanted to serve as role models for both the women members of their churches as well as to women and girls in their church's community

Brief descriptions of each participating pastor's profile, their church and current state of the church's community development work and where I hope to offer transformation both to the Senior Pastor as well as the communities they serve are highlighted below:

Fellowship Covenant Church

Kanyere Eaton is formerly the Executive Director of The Sister Fund, and now serves as the Senior Pastor at Fellowship Covenant Church. Her contribution as a grant maker has been recognized by the Women's Funding Network, from which she received a Changing the Face of Philanthropy award. In the same month, the Association of Black Foundation Executives presented her with the Emerging Leader in Philanthropy award for her contributions as a founding member of the Black Women for Black Girls Giving Circle in New York City. In April, 2008, Kanyere received an award from the North Star Fund in recognition of her commitment to social justice.

Fellowship Covenant Church is located in Community Board District #9, which is served by the 43rd Precinct and District 18 City Councilwoman, Honorable Annabel Palma. The church established a mission statement which included 2012 goals to reach out to the Castle Hill community. This goal stipulates that the church would be a help and hope in the Castle Hill community by winning neighbors through relevant programs and the provision of valuable resources; by interceding for and regularly investing in the community; and by exercising an open door policy so that the church could address needs

and change lives. Since her tenure as new Senior Pastor, Rev. Eaton of Fellowship Covenant Church has not developed any new programs.

Under this demonstration project, Reverend Kanyere Eaton will receive support to create a survey tool and how to *conduct a community needs assessment of the community*. Specifically, *non-profit organizations* located in the surrounding area of the Castle Hill community will be asked to rate and prioritize the needs of the Castle Hill area especially for serving women and girls. This community development work of creating a needs-assessment tool will enable the Senior Pastor and the church to better target its human service intervention and begin to identify where the gaps in services are, especially for addressing the needs of women and girls. There are several non-profit organizations we will seek to initially collaborate with, including, but not limited to: Castle Hill Community Center, Bronx YMCA, St. Raymond Community Outreach, Castle Hill Library, Castle Hill Little League and Crossroads Tabernacle.

Willis Avenue United Methodist Church

Marva Usher-Kerr, a faithful member of the United Methodist Church for 29 years, serves as the Senior Pastor of the Willis Avenue United Methodist Church. As senior pastor, Rev. Marva will need to develop skills to attract volunteers from inside the church to go outside with her to explore gaps in services and determine where the church, as well as the pastor, can make a difference.

Willis Avenue United Methodist Church is located in Community Board #1, which is served by the 40th Precinct in the 17th and 8th councilmanic districts of Maria del Carmen Arroyo, and Melissa Mark-Viverito, respectively.

Willis Avenue United Methodist Church does not have a strategic plan in place for its church. Under this demonstration project, Reverend Marva Usher-Kerr has

expressed a need to lead the church in establishing a strategic plan which will result in the church creating a mission and goals statements for their church. This will enable the Senior Pastor to stir up new goals and objectives to glorify God, to advance God's purposes, to help Christians to study and grow, and to be known in the community. This community development work of creating and implementing a strategic plan will provide a road map whereby the Senior Pastor will be better able to shepherd the church and its community by offering targeted programs and support specifically focused on women and girls. Part of the strategic plan will examine programs already being offered by existing non-profits in the community who might be approached by Willis Avenue United Methodist Church to assist with community development. These organizations include but are not limited to: ACS Head Start, Dominican Sisters Family Health Services, East Side Houses Settlement, Hunts Point Multi-Services-Site 2, Mercy Center, Morris Heights Health Center, South Bronx Mental Health Council, and New York Foundling.

Jesus Saves Back to Life Ministries, Inc.

Currently the senior pastor of Jesus Saves Back to Life Ministries, Inc., is Apostle Wanda D. Lang a native of the Bronx, NY. Apostle Lang is the founding Pastor of Jesus Saves Back to Life Ministries. Her ministry is for all people, but her passion is for youth, especially girls. There is a strong intent to establish a black girls program in her church's community.

Jesus Saves Back to Life Ministries is a small congregation that began as an outreach ministry to youth in the South Bronx, working with the children in the John Adams projects located on Tinton Avenue, where they sponsored youth on summer outings. Jesus Saves also established an outreach ministry for girls ages 10-17 with the

Girls and Boys town of NY at their Juvenile Correctional Facility residential home in the Bronx for 3½ years.

Jesus Saves Back to Life Ministries, Inc. is located in Community Board #3, which is served by the 42nd Precinct and the 15th councilmanic district of Joel Rivera.

Jesus Saves Back to Life Ministries, Inc. wishes to raise funds for its community-based work, but the church does not have a 501(c)(3) tax exemption status as a legal non-profit organization. Apostle Wanda Lang has indicated that a legal non-profit status will enable the church to apply for charitable gifts and resources. Under this demonstration project, an application will be secured, completed and submitted to become a legal, 501(c)(3) non-profit organization.

The Senior Pastor and the new 501(c)(3) community development corporation will be able to seek funding for its youth programs—with a priority of developing new program services, especially those serving women and girls. Assessments will also be provided in creating a suitable name for their non-profit community development corporation; a mission statement, and research will be provided which describes the priority needs of Black girls in New York City. Non-profits who have been researched to date and who will be contacted by Dr. Lang include but are not limited to: DreamYard Project, 163rd Street Improvement Council, Claremont Neighborhood Association, Renaissance Education, Music Sports (EMS) and William Hodson Community and Senior Center.

The goal of this demonstration project was to increase these three clergywomen's skill capacity to become more equipped to engage in community development efforts which address and/or service the needs of women and girls in New York City. A full

report of the Black Women for Black Girls Giving Circle and the study, as well as the recommendations was provided to each Senior Pastor.

Today's economic environment requires faith based institutions, as well as non-profit organizations, to be more competitive than ever to build and to maintain a solid target audience, to deliver quality service to their communities, attract quality staff, board and volunteers, and more importantly to strategically plan to identify resources (both human and financially) to carry out their missions.

To help provide the reader with a working definition of terms used in this dissertation paper, I have divided terms of definitions into three categories: Primary Terms of Definitions and Secondary Terms of Definitions. In addition, there are terms of definitions compiled and provided by GuideStar (see Appendix L).

Why Target Black Clergywomen for the Demonstration Project?

Why are some black churches better positioned, more influential, or better attended? Why do some black pastors have greater loyalty from their church members? Any senior black pastor can explain what its ministry is, some can even explain the ways they deliver their ministries but very few can articulate the “WHY” or purpose of each ministry which is being implemented by members of their churches. Those senior black pastors who start with the “why” are offering a certain ministry, have a clearer vision as to why they are doing what they do, and therefore inspire their congregations to become more engaged.

In reflecting on the challenge statement for my demonstration project (see Appendix A), I asked myself “Why” did I choose to target Black Clergywomen who are senior pastors of their churches. I wanted to test if my technical assistance and training programs could stir up something in them that they would feel, explaining why it was

important for Black Clergywomen to increase the number of ministries and programs serving women and girls. Then they would be more open, ready, prepared to become more equipped to engage in non-profit work serving women and girls.

Drawing on my real life stories I can weave together the reason why I wanted to demonstrate how Black Clergywomen, as prophetic leaders, can empower the lives of women and girls. I have devoted my life's work to helping improve the quality of life for women and girls. This is how the seed was planted, nurtured, and how it eventually bloomed.

When I was growing up in Memphis, Tennessee, I watched my grandmother, Queen Victoria Cook Alexander, work closely with her pastors and my aunt, Esther Alexander Jones, start and grow South Side Baptist Church. My family church, St. Jude Baptist Church was made up of about 20 families. I recalled a traditional structure of a Southern Black church which included a pastor, deacons, board officers, a mother board and the youth.

I especially remember the programs offered for the boys, but I especially enjoyed the programs taught by my aunties and the other women of the church that addressed the concerns of young girls. Our Bible studies classes often included home economics, art, poetry, oratorical contests, and school work. We were not distracted by the boys. Because many of us had families who were the backbone of the church, we spent the entire day at the church. If we acted ill or sick, claiming that we did not want to go to church, we stayed home and had our dinner in our room with no homemade ice cream and assorted cakes.

The elder saints of the church always organized our Christmas party with a Heaven or Hell play. Since I was 6 years old, I knew I wanted to go to heaven because I did not like eating hot spaghetti. I preferred marshmallows and hot chocolate, a bag of fruit with old fashion candy and at least one big lollipop. I will never forget the church family portrait we all took in front of the old St. Jude Baptist Church in 1957. I spent a lot of time wishing to attend the local Girl's Club, but my parents did not allow me to affiliate with them because they were considered "rough" girls.

Several years afterwards, I would graduate from Hamilton High School with an interest in being a social worker serving girls. My education would continue at Tennessee State University, located in Nashville Tennessee, during the civil rights movement. I, unknowingly, was creating a care and compassion for the work that women were doing for girls during college years.

I became interested in tennis. Our track and field sports were taught by women. I was proud to graduate from the same college as the Great Wilma Glodean Rudolph. My first real job, where I can remember that I earned a paycheck and opened a bank account, was when I served as a substitute teacher for a girl's school after graduating from Tennessee State University.

Several years after Dr. Martin Luther King was killed, I had an opportunity to apply to work for Delta Airlines as they were recruiting from the Southern Belt and in Memphis in particular to ease the racial tension in the South. While working as a flight attendant, I endured a lot but I found joy during my journey. I discovered peace while earning a higher education, and I felt confident knowing how to communicate well with people in general.

I worked with the airlines for 3 years when I met the President of Memphis State University on one of my flights to Memphis. When he introduced himself he never told me he was the President. On one of my off days, I decided to pay him a visit. The question that was asked of me by the security guard at this predominately white school is why I was looking for President Jones. After gaining access to Dr. Jones, the rest was history.

I actually continued to work as a flight attendant until I was ready to graduate. While attending Memphis State University (now known as Memphis University) that I only heard about when I was in high school as being a college for whites only. I felt privileged and honored to be invited to attend this university supported by a full scholarship. I selected a major in Guidance Counseling and I entered a program which introduced Non-traditional Careers for Women. After graduation, I was recruited to develop a program for black girls at the local Girls Club. Later I would be recruited to serve as the first black employee of the National Office and Girls Club located in New York City.

My husband and I settled in Brooklyn where I was introduced to many women serving organizations. I was invited to serve on the board for several non-profit organizations including YWCA, Colony South Brooklyn Houses and the Brooklyn Junior League. After serving Girls Club for a number of years, I was invited to join the International Office of the Junior League, helping them to testify before Congress on the importance of advocacy for disadvantaged children. After working for several non-profits, a local community development corporation and a foundation over a 15 year

period, my life would evolve where I was asked by my colleagues to accept a volunteer assignment to serve as the Chair for Black Women for Black Girls.

I had already accomplished many years of strengthening the work of non-profits in all five boroughs of New York City, and I had trained over 300 Black Clergywomen across the country, while supporting the work of The Sister Fund. During this work with Black Clergywomen many shared their struggles to keep up with the mission of their churches but also the desire to nurture their own dreams to create mission and work outside of the church.

So why target black clergy women?

I have worked and served women and girls all of my adult life. After learning about my own spiritual gifts, it has been a calling for me to sit with them, to nurture and to encourage them to serve God with their spiritual gifts. When I was invited into the D.MIN program by Dr. Eleanor Moody Shepherd, I responded to her invitation with “you mean me?” After much praying and thinking about how God was providing yet another opportunity for me to serve, I gave her my answer, “if the program will accept me, I will go.” Shortly after being accepted, I was attracted to the work of the Women’s Center of the New York Theological Seminary.

During this time, I also had an opportunity to work with the first Black women to serve as the Executive Director of The Interchurch Center (TIC) to plan the 50th Anniversary of The Interchurch Center. In 2011, we were planning our women’s history program and one portion of the program would take place in the Library on the second floor at 475 Riverside Drive. I was able to bring the work of NYTS Women’s Center and the women’s history program presented by TIC together by recommending to Paula

Mayo that she consider naming a section of the Library in honor of Rev. Dr. Eleanor Moody-Shepherd, a giant preacher woman who has done so much to advance the work of hundreds of Black Clergywomen. The recommendation was unanimously accepted by the Board of the Interchurch Center, and today there is a place for Black Clergywomen to gather.

After the first year of the program, I began to shape an idea in my head about equipping Black Clergywomen to become engaged in community development work so that they could be encouraged to create programs and opportunities for girls and women alike. My proposal began to shape up after I stopped talking with too many people. I said to myself, “I must stop talking with people and start listening to God.” I asked God to give me a dream and dance that I might add value and service to the work already being done to transform and prepare clergy to serve.

From March 2–4, 2012, I was invited to attend the 2012 Black Religious Scholars Group, Inc. (BRSG) conference, entitled “What Manner of Woman Is This? Womanists Making a Difference in Academia, Church and Society.” The guiding vision of the BRSG is to sponsor consultations and speaking series for the edification of the liberating theology and witness of the Black Church tradition within academia, church and the wider black community. I participated on a panel of distinguished womanists—Rev. Dr. Cherly Sanders, Professor of Christian Ethics at the Howard University School of Divinity and Dr. Barbara A. Holmes, Professor of Ethics at Memphis Theological Seminary who were honored as legends at the conference. I spoke on the topic of raising resources and funds to underwrite mission work. The presentation was well received. It was the conference that sealed the deal for my challenge statement. I felt a calling at that

moment to direct my attention to the support of Black Clergywomen helping them to fulfill their mission work outside of the church but inside the community. I basically felt the need to help them open the doors of their churches to build up lives of more women and girls in particular and anyone who generally was in need.

I had a notion that I could train and equip Black Clergywomen to become engaged in community development work. These women would serve as role models for black women and girls and they would have better chances of programs being designed for them vs. Black Clergymen designing program for women and girls.

Psalms 139 amazes me because it requests guidance from a powerful God. I, too, make the same request as David did. It reads:

Psalms 139

O LORD, you have searched me and known me.
You know when I sit down and when I rise up;
you discern my thoughts from far away.
You search out my path and my lying down,
and are acquainted with all my ways.
Even before a word is on my tongue,
O LORD, you know it completely.
You hem me in, behind and before,
and lay your hand upon me.
Such knowledge is too wonderful for me;
it is so high that I cannot attain it.
Where can I go from your spirit?
Or where can I flee from your presence?
If I ascend to heaven, you are there;
if I make my bed in Sheol, you are there.
If I take the wings of the morning

and settle at the farthest limits of the sea,
 even there your hand shall lead me,
 and your right hand shall hold me fast.
If I say, “Surely the darkness shall cover me,
 and the light around me become night,”
 even the darkness is not dark to you;
 the night is as bright as the day,
 for darkness is as light to you.
For it was you who formed my inward parts;
 you knit me together in my mother’s womb.
I praise you, for I am fearfully and wonderfully made.
Wonderful are your works; that I know very well.
 My frame was not hidden from you,
 when I was being made in secret,
intricately woven in the depths of the earth.
Your eyes beheld my unformed substance.
 In your book were written
 all the days that were formed for me,
 when none of them as yet existed.
How weighty to me are your thoughts, O God!
 How vast is the sum of them!

I called on God for his help. I now give God praise for planting a seed, a life seed
in me to help equip others to strengthen their skill capacity to improve the quality of life
for God’s children—meeting them at the point of their needs.

CHAPTER 2 THE HOLY SPIRIT AND THE WOMANIST

What is the role of the Holy Spirit in the preparation of a prophetic leader?

The Webster Dictionary defines the Holy Spirit as an adjective and a description of the Spirit of God.²⁵ As described by Matt Slick, “The Holy Spirit is the third person in the Trinity. He is fully God. He is eternal, omniscient, omnipresent, has a will, and can speak. He is alive. He is a person. He is not particularly visible in the Bible because His ministry is to bear witness of Jesus (John 15:26).”²⁶ Michael Boldea, Jr. in his book, *The Holy Spirit: Power, Presence, and Purpose* states

What is evident is that whatever term is used, whether the limited ‘Holy Spirit’ in the Old Testament, the ‘Spirit of the Lord’ or the ‘Spirit of God’, the presence of this third person of the triune God is readily visible through out. From being present at creation, to guiding the leaders of God’s people, to convicting the world of sin, the work and presence of the Holy Spirit, although marginalized for many years now, is great and wide and deep indeed.²⁷

In the Bible, Luke 4:1 tells us that Jesus, full of the Holy Spirit, left Jordan, and was led away by the Spirit in the wilderness.

While Boldea describes how the Holy Spirit has an active role in leading and guiding the leaders of God who were men such as Joseph, Joshua, Ezekiel, Gideon,

²⁵ <http://www.merriam-webster.com/>, s. v. “Holy Spirit.”

²⁶ Matt Slick, “Holy Spirit,” <http://carm.org/holy-spirit> (accessed January 26, 2014).

²⁷ Michael Boldea, Jr., *The Holy Spirit: Power, Presence, and Purpose* (Oakfield, ME: Wild Olive Press, 2012), 5.

Jephthah, Samson, Saul, David, Bazaleel, Micah, and Daniel,²⁸ my Biblical research question is directed at women of the Bible who acted or were led by the Holy Spirit. In addition, it seeks to set the case for a new theological paradigm -- Support Theology -- from the foundations of both pastoral and practical theologies.

In *Women of the Bible: A One-Year Devotional Study of Women in Scripture*, Ann Spangler and Jean E. Syswerda offer a fresh look at women of Scripture, reflecting on their stories of salvation.²⁹ These are real women who endured tragedy, sorrow, jealousy, homelessness, and who answered a divine call to wisely and/or sacrificially risk their lives to save others within their home, body of faith and/or community.

The methodology of women leaders of the Bible such as **Hagar, Deborah, Esther, Ruth, Mother of John and James, Leah, Rachel**, and **Huldah** articulate best the leading and guiding of the Holy Spirit—a principle keystone to sustain faith-based, community development efforts.

Hagar was a foreigner from Egypt and her name in Egyptian means immigrant. Hagar was slave to Sarah. She allowed her personal pride to affect her attitude when she became wife to Sara's husband, Abraham. Hagar was poor and suffered harsh punishment by Sarah after bearing Abraham's first son. Hagar was very rebellious and as a result, she fled from the home of Abraham and Sarah. After Sarah and Abraham made Hagar homeless, and was wandering in the wilderness, the Holy Spirit spoke to Hagar telling her to go back home to Sarah and Abraham to be obedient. God (the Holy Spirit) promised Hagar that her son would become a father of a great nation. Hagar was causing

²⁸ Ibid.

²⁹ Ann Spangler and Jean E. Syswerda, *Women of the Bible: A One-Year Devotional Study of Women in Scripture* (Grand Rapids, MI: Zondervan, 1999).

many problems in the home of Abraham and Sara, so they asked her to leave their home. Hagar returned to the wilderness alone and hungry. Hagar again received word from the Holy Spirit at which point she did not know what to do. The Holy Spirit spoke to Hagar, telling her how to save her child's life when he was about to die from hunger and thirst. Hagar was obedient to the Holy Spirit; her obedience saved her life, and that of her child. During a time of uncertainty, God made covenant with her and confirmed the selection of her son, Ishmael, as a father of a great nation. Her story is found in Genesis 16: 21 8-21, Galatians 4:22-31.

Deborah's vision of the world was shaped not by the political situation of her day but by her relationship with God. Although untraditional for a woman, her political leadership was affirmed in community. Deborah, a prophetess who heard God (the Holy Spirit) speaking to her, led and guided her community in definitive times of uncertainty. Because of her courage, the people respected her Spirit-led leadership and followed her instructions to wipeout foreign oppressors. During a time of uncertainty, her joy was that God restored strength to the weak people of Israel and overthrew those who sought to threaten and/or compromise the authority God established within Israel. Her story is found in Judges 4-5.

Esther, who may have been one of the first adoptions in the bible, was an orphan in a foreign land. God (the Holy Spirit) used Esther's beauty, social grace, and wisdom to save her people who were in jeopardy of losing their lives. Reminiscent of Deborah, the Holy Spirit led Esther to have the wisdom to petition her King (also husband), the right question at the right time: *Will you let my people go?* In the face of civil disobedience and

identity revelation during a time of uncertainty, Esther emerged with dignity to fulfill her calling and deliver her people. Her story is based in Esther 1-10.

Ruth was a generous, loyal and loving friend – qualities synonymous with the nature of God. Her ability to be mentored by Naomi, her mother-in-law, she made her loving way to Boaz, their conduit of blessing and restoration. During a time of uncertainty, Ruth emerged as a woman who heeded godly counsel, exhibited risk-taking faith and trusted God to guide her steps in unfamiliar territory. Her ability to overcome fear with faith produced a womb harvest called Obed which consecutively included her in God's redemption story as a great grandmother of Jesus Christ, the Son of God. Her story is based in Ruth 2-4 and Matthew 1:5.

The Bible tells us that the **Mother of James and John** made a request of Jesus for her two brothers who might have been his cousins. The request was that when Jesus began to rule His kingdom, would He sit one of her sons on each side of Him, as an honor. These familial disciples wanted honor and power and used a familiar face – their mother/Jesus' aunt – to leverage such void of Kingdom service to the King of Kings. Their inability to find significance in service was mirrored in other disciples as well. The hunger for position, power and honor consumed several disciples. During a time of uncertainty, she sought to guarantee her sons' futures by insinuating their greater works on earth created greater position in heaven. Jesus, disappointed in her request, reveals that such a decision was not His, but that God the Father would choose those to receive heaven's honored seats. Her story is based in Mark 10:35-45.

Leah was a strong, enduring mother and wife whose father Laban manipulated her grossly. His manipulation brewed her jealousy for her sister Rachael that made

provision for her delayed matrimony and looming disgrace – at any cost. As a result of this patriarchal character flaw, she willingly became a co-conspirator in a plot to deceive and trick Jacob by disguising herself as her sister Rachel, his heart's desire. Although her greatest joy was bearing Jacob's seven children, Leah's story teaches us that a woman's inability to cling to godly instruction, during times of uncertainty, will often cause sorrow, silent tears and heartache. Despite her viciousness and insecurity, God blessed Leah's womb and redeemed her from the error of her ways, upon the demise of her sister Rachel during labor. Without Leah, God's promise of a large progeny (Genesis 28:14) would have been unfulfilled. Although not in Jacob's plan, he and Leah learned to embrace their willingness to accept God's plan after a royal deception. Jacob's own deception to Isaac had to trigger his own resign to forgive Leah to receive God's forgiveness. Her maturity garnished obedience to God (the Holy Spirit) and therefore made Leah the first and last wife of Jacob. God's plan for their marriage changed a royal deception into a royal reception. God's promise of a Savior was not carried out in Rachel's Joseph but through Leah's Judah, whose descendants included David, Israel's great kings, and Jesus. Jacob was laid to rest near his first wife rather than his favorite wife. Her story is based in Genesis 29-30.

The story of **Rachel** reminds us that life is full of sorrow and peril, much of it caused by jealousy and impatience that led her to sin. These familial traits shared with her father Laban, sister Leah and husband (also cousin) Jacob, often led to her to take matters into her own hands. The Hebraic form of Genesis 29:17 describes her as "beautiful in form and in look;" yet despite her captivating beauty, Rachel was not immune to the soul pain of prolonged conception and/or an unfruitful womb (barrenness). During times of

uncertainty, Rachel used idolatrous acts or power plays to procure what would only manifest from “the God of Jacob.” When her husband’s God became her God, she resigned bitterness to trust and harvest an opened womb (Genesis 30:22-24). To herald her conceived belief in God’s faithfulness, she prophesied yet another triumph by naming her first son Joseph whose name meant “the Lord shall add to me another son.” Regardless of many shortcomings, she became one of the mothers of Israel who played a key role in God’s plan for redeeming Israel from the very beginning. Her story is based in Genesis 29-35 and Ruth 4:11.

Huldah was trusted by King Josiah with information about great importance. As a contemporary of Jeremiah, she was a prophetess whose word generated major reforms regarding religion. As a messenger of God specializing in the Book of Law, Huldah often encountered the refusal of God’s people to obey God during seasons of uncertainty. Her prophetic foresight often made her an intermediary who petitioned the people to forsake other Gods (judgment) hinged upon their favorable response (obedience). In Huldah’s story we are told she is one of four women of the Bible who had authentic prophetic ministries. The other three were Deborah, Miriam, and Isaiah’s wife. Huldah reminds us of how God, through divine judgment, forgives His people because He loves them unconditionally. Her story is based in 2 Kings 22:14-20 and 2 Chronicles 34:22-33.

These Biblical women and their stories remind us how wonderful and perfect God is particularly when God turns a bad situation around for God’s glory. God never fails. God specializes in keeping promises despite our disobedience, at times. Nevertheless, it is our love for God (revealed through obedience) that enables us to serve God and love God’s people. Susie Larson, in *Your Beautiful Purpose: Discovering and Enjoying What*

God Can Do Through You, conveys the importance of remaining obedient to God in every season of life – despite the circumstances life seasons. Larson cites the seasons we serve but feel mismatched in gifting, overlooked, completely missed can appear to make us the sole focus of fury in the storms of life.³⁰ Furthermore, she reminds us that “if God leads us to it, He’ll lead us through it. And we can know that He has for us in that time and place, a very distinct purpose.”³¹ Bad situations, when lived through obediently unto God, reflect our distinct call to a distinct purpose to be a distinct instrument for the transformation of self, God’s people at the divine place of appointment.

The aforesaid contributes to the understanding of why Black Clergywomen, who are often the focus of fury within the Church and Society, are called to serve God’s people. In Matthew 25:35-40, the scripture says,

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’

Often ostracized within Church and Society, clergywomen must continue to see “Jesus” even when ministering to “Jesus” becomes difficult because of the image of God we were fashioned to reflect in the world. Many times our differences yield what Larson coins “a stretching, humbling, learning-how-to-obey-even-when-it-doesn’t-suit-you mode.”³² Being divinely led away from the Call to a place of submission is not

³⁰ Susie Larson, *Your Beautiful Purpose: Discovering and Enjoying What God Can Do Through You* (Bloomington, IN: Bethany House Publishers, 2013), 33.

³¹ Ibid.

³² Ibid, 54.

uncommon for those living an obedient life unto God. The commonalities that arise from our differences often evidence an assignment where we bear fruit (minister) in order to sustain fruit (be ministered to) in the face of life's storm. Notwithstanding fear, anxiety, insecurity, ambition and impatience, Larson in *The Uncommon Woman: Making an Ordinary Life Extraordinary*, reveals that "those who tenaciously grab hold of God's promises [are] even more blessed and qualified for His service once the storm subsides."³³

As Black Clergywomen, similar to women of faith from other cultures and places in time, our stories today are not very different from the Biblical women upon which this research study is based. We too stress and agonize over infertility, marriage, children, lack of wisdom, depression, money, single parenting, incarceration, homelessness, poverty, health, betrayal, and loneliness – just to name a few. Our Christian tradition of "letting go and letting God" does not absolve us from the mandate to heal within and without our communities of faith. For the Black clergywoman, Support Theology will provide "change at the core" deemed fundamental for the effectual stewardship of one's call empowered to transform people and social structures and evidence greater faith in God, self and others – communal healing, communal change.

Pastoral Theology, during such times of uncertainty within inclusive faith communities, implores relational ministry to be the cornerstone for the envisioning of hope and obligation essential for communal healing.³⁴ Practical Theologian Elaine L. Graham in *Words Made Flesh: Writings In Pastoral and Practical Theology* concluded,

³³ Susie Larson. *The Uncommon Woman: Making an Ordinary Life Extraordinary* (Chicago: Moody, 2008), 20.

³⁴ Elaine L. Graham, *Transforming Practice: Pastoral Theology in an Age of Uncertainty* (New York: Mowbray, 1996), 234.

“Pastoral Theology must embody a renewed vision...to rethink our pastoral priorities and practices to take a greater account of women’s needs and experiences.” Graham purported a need for the Church to listen to the stories of women and their insights concerning God’s nature and purposes from the pastoral experience. Graham surmised that “the traditionally reactive and responsive discipline of pastoral theology must develop as a prophetic and progressive enterprise with a clear view of how the Church might develop new ways of caring and acting to support women pastorally.”³⁵

In order to more effectively serve God’s people both inside the church and outside in the community, Black Clergywomen as prophetic leaders led by the Holy Spirit must become more equipped to engage in community development efforts by increasing their capacity to create community change. In *The Black Christ*, Kelly Brown Douglas invited the Black Church – post-Womanist Theology engagement – to embody the empowerment for Black women and their families. Douglas posited, “When Black women find their voice in the church and begin to move the church towards wholeness then that church will be truly filled with the presence of Christ.”³⁶ It is the emerging voice of Black women, particularly Black Clergywomen, within the Black Church that accepted Douglas’ invitation to empower “the least.” For Douglas, a “womanist portrayal of Christ confronts Black women’s struggles within the wider society as well as within the Black community.”³⁷

³⁵ Elaine Graham, *Words Made Flesh: Writings In Pastoral and Practical Theology*, Kindle edition (London: SCM Press, 2012), 1.

³⁶ Kelly Brown Douglas, *The Black Christ* (Maryknoll, NY: Orbis Books, 1994), 116.

³⁷ *Ibid.*, 97.

Black Clergywomen of Black churches surveyed (see Appendix D) in New York City had this to say about how their prophetic leadership has been led by the Holy Spirit:

“I pray for everything and I ask the Holy Spirit to guide me in everything. If I miss something I hope and pray that the Holy Spirit will be right there for me. The Holy Spirit already knows what I am thinking before I think it and therefore I wait for direction. I listen to the members of my church and they will say publicly that their Pastor prays before she decides on a situation. That’s what I want to hear because that is what I try to do each day of my life.” - Elder Gwen Dingle

“My prophetic leadership calls me to teach and uplift the body of Christ so that we can be the gospel in action in the 21st century. The Holy Spirit is the guiding force behind my prophetic leadership giving me direction in leading God’s people into action. The Holy Spirit gives me the words to say in instructing God’s people according to what ‘saith the Lord.’ The Holy Spirit encourages me and gives me the authority and strength to lead.” - Rev. Dr. Patricia Haggler

“Over the years, I have become increasingly more open to the presence and move of the Holy Spirit in worship and in the administration of the church (meetings with officers and the congregational meetings. This has resulted in a profound and dynamic shift in ministry.” - Rev. Andrea M. Hargett

“I can do all things through Christ who strengthens me.” - Rev. Maggie Howard

“It’s all about speaking into people’s lives – what is versus what ought to be. As prophetic leaders, we seek to uncover God’s plan and design for people’s lives.”

- Rev. Dr. Lorena M. Parrish

“My prophetic leadership is guided by the fact that one must have a good relationship with Christ to know God. That relationship will determine your relationship with people. You cannot develop a close relationship with Christ without the guidance of the Holy Spirit. The Holy Spirit guides your thoughts and actions in every aspect of your life.” - Rev. Dr. Laura B. Sinclair

“All prophecy comes through the Holy Spirit.” - Rev. Sharon Williams

*“For me, prophetic leadership is motivated by love for God and God’s people both inside the walls of the church and beyond; it is fueled by righteousness and the holy fire of God’s Spirit, and it is firmly grounded in the biblical mandate found in Micah 6:8, ‘...to do justice, love mercy and walk humbly with our God.’” - **Rev. Dionne Boissière***

*“As with many in ministry, my call to ministry began with the urging of the Holy Spirit in visions and in the ‘signs’ that presented themselves in my life. I spent 17 years in parish ministry and relied upon the guidance of the Holy Spirit in counseling indirection of the ministry and in the steps that led me to found a non-profit organization as I prepared to leave congregational ministry. In my role as CEO and Founder it is important for me to be able to read the needs, identify resources, train mentors, and organize support of all sorts. I have relied more on the comfort and guidance of the Holy Spirit than ever before in my life. For me it’s a profound peace in the midst of the struggle; it is the delight in witnessing the truth found in Jesus’ words, ‘seek and you will find, ask and it shall be given unto you.’” - **Dr. Mariah Britton***

*“As a social action preacher, I have been called to enhance the self-worth and quality of life of women, girls, and their families surviving domestic violence, sexual assault, and those formerly incarcerated. Role that the Holy Spirit plays: The Holy Spirit is my instructor and mentor.” - **Rev. Pamela L. Ward***

I strive to have the Holy Spirit be the foremost originator of everything I do. I wouldn’t know what God would have me do without the Spirit of God.

- Rev. Naomi Tyler-Lloyd

*In every age God gives voices to men and woman that God might be heard in every generation; that no generation might be without excuse during the judgment. My prophetic leadership is distinctly tied to my prophetic voice. As I am filled and led by the Holy Spirit I respond; I preach, I teach, I pray, I heal, I help and I lead. Without the unction of the spirit I am totally ineffective! - **Rev. Judy L. Brown***

Just as God (the Holy Spirit) worked through the biblical women researched, God is also working through Black clergywomen who are serving and leading Black churches today. Within this sector, God is working through the Academia and its Black Women

Scholars known as Womanists. In Alice Walker's *In Search of Our Mothers' Gardens: Womanist Prose*, she defined womanist as "one committed to the survival and wholeness of an entire people, male and female...loves the Spirit."³⁸

Emilie M. Townes in her book, *In a Blaze of Glory: Womanist Spirituality as Social Witness* suggested that Womanist Theology is birthed from deep spiritual roots that "knead humanity and divinity into one breath, one hope and one vision."³⁹ Townes further asserts, "Black [and White] women developed a spirituality that took them outside of their daily prayer and reflection time into the world."⁴⁰ Jacqueline Grant, while attributing the Womanist Theology's name to Walker's Womanist term, challenges Black women in *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Responses* to delve more earnestly into what Christ means in a society of increasing class distinctions.⁴¹ Deloris S. Williams defines Womanist Theology as "a prophetic voice reminding African-American denominational churches of their mission to seek justice and voice for all their people of which Black women are the overwhelming majority in their congregations."⁴² Although varied in its most general term, my research yields a womanist who is a woman of faith aiding community development to build up

³⁸ Alice Walker, *In Search of Our Mothers' Gardens: Womanist Prose* (Orlando, FL: Harcourt Books, 2003), xi-xii.

³⁹ Emilie M. Townes, *In a Blaze of Glory: Womanist Spirituality as Social Witness* (Nashville, TN: Abingdon Press, 1995), 11.

⁴⁰ Ibid, 35.

⁴¹ Jacqueline Grant. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response* (Atlanta, GA: Scholar's Press, 1989), 204-206.

⁴² Deloris S. Williams. *Sisters in the Wilderness: The Challenge of Womanist God-Talk*; (Maryknoll, NY: Orbis Books, 1995), xiii.

the lives of God's kingdom here on earth. Womanists have achieved much success in their work and in making a difference in Academy, Church, and Society.

Katie Geneva Canon, who authored *Black Womanist Ethics*, insisted that "Black women are the most vulnerable and the most exploited members of American society."⁴³ Cannon's focused research revealed the distinction of "how Black women live out their moral wisdom in their real lived context" to the unappealing white-dominated, male-structured society.⁴⁴ Aana Marie Vigen, in *Ethnography in Christian Theology and Ethics*, revealed that "the social forces of the 1960s and early 1970s that radically impacted the American culture also impacted the Black Church's official stance with respect to clergy women." Vigen references Cheryl Townsend-Gilkes' identification of women who were once "highly visible church workers who functioned as leaders of the female infrastructure of the church" discovering new callings as pastors..." Moreover, Vigen sighted "a broader challenge for the Black Church: the placement of the growing presence of gifted, committed, well-trained female clergy in the Black Church."⁴⁵

Douglas, Townes, Grant, Williams, Cannon and Townsend-Gilkes are Womanist Theologians featured in a publication distributed at a conference – "What Manner of Women is This?" presented by the Black Religious Scholars Group (BRSG). This BRSG initiative has been in existence for over 20 years celebrating womanists discourse and praxis while honoring the consciousness-raising efforts of black female clergy, theological educators and religious leaders.

⁴³ Katie Geneva Canon, *Black Womanist Ethics* (Atlanta, GA: Scholar's Press, 1988), 4.

⁴⁴ Ibid.

⁴⁵ Aana Marie Vigen, *Ethnography in Christian Theology and Ethics* (New York: Continuum, 2011), 82.

The role of the Holy Spirit is principal to womanist spirituality which undergirds the efforts of Womanist Theologians who adhere to what Townes deems “a radically relational, demand of moral responsibility and accountability of our lives and the lives of others.”⁴⁶ Townes further surmises that within the same is the empowerment to “nose trouble – a capacity to anticipate the course of events and to be prepared to recognize that angst is coming.”⁴⁷ The sustainability of a Womanist Theologian who is also a Black Clergywoman affirms such characteristics of the Holy Spirit denoted as the “invisible power” by Collier-Thomas. Similar to Hagar, Deborah, Esther, Ruth, the Mother of John and James, Leah, Rachel, and Huldah, they too articulate best the leading and guiding of the Holy Spirit—a principle keystone to sustain faith-based, community development efforts. Hence, I chose the inclusion of the BRSB publication of their own narratives chronicling how the Holy Spirit has guided their *Witness*, their *Word* and their *Work* as a needful inclusion.

Rev. Dr. Cheryl B. Anderson

Rev. Dr. Cheryl B. Anderson is Professor of Old Testament at Garrett-Evangelical Theological Seminary in Evanston, Illinois.

Witness

To reveal the privileging of the interests of elite male redactors is to challenge the notions of class, gender, and so forth that represented in the laws as natural categories of human interaction...By demonstrating that male dominance/female subordination gender paradigm, found in both ancient and contemporary laws, is not natural and harmful to men and women alike, the hope is that change will occur.

⁴⁶ Emilie M. Townes, *In a Blaze of Glory: Womanist Spirituality as Social Witness* (Nashville, TN: Abingdon Press, 1995), 143.

⁴⁷ Ibid.

Word

The need for control over sexuality translates into procreation as the sole purpose for sexual expression and the notion that women must be controlled to ensure the legitimacy of the male heirs...Rather than being problematic, sexuality must be seen in more expansive and constructive terms. To that end, sexuality and the erotic have to be envisioned as expressions of spirituality.

Work

We must deal honestly with sex, women and gays... We're going to have to do that in order to conquer AIDS.⁴⁸

Rev. Dr. Karen Baker-Fletcher

Rev. Dr. Karen Baker-Fletcher is Professor of Systematic Theology at the Perkins

School of Theology at Southern Methodist University in Dallas, TX.

Witness

There are no man-gods or woman-gods among us, whether clergy, laity, Christian, Buddhist, Jewish, or Pagan. There is only God, the spirit that lives in all life, all that is; and there are people who need to get in touch and stay in touch with this God who is as close as our own hearts. This belief in God kept me in the church even when I became disappointed in the church.

Word

My great-grandmother Jennifer Desiree shared family history with me until she died. I was ten years old. Her stories returned to me in dreams and memories. My grandmother continued the tradition until she died seventeen years later. Her words live in dreams and memory. Long before Afrocentrism developed with its emphasis on honoring the ancestors, my grandmother was honoring them by naming them, by passing on their values of faith and hard work.

Work

The task for a womanist theology of survival, liberation, and wholeness, is to address the existential and essential brokenness of all of creation in a holistic manner, ministering to body, mind, spirit, and the material. An

⁴⁸ Black Religious Scholars Group, "What Manner of Woman Is This? Womanists Making A Difference in Academy, Church, and Society," 15.

adequate theology is one that remembers God who is the strength of all life. “Who keeps humankind in harmony with the sacred in our everyday work, and works for the healing and wholeness of creation.”⁴⁹

Rev. Dr. Valerie Bridgeman

Rev. Dr. Valerie Bridgeman is the former Associate Professor of Hebrew Bible/Homiletics and Worship and Scholar of Theology and the Arts at Lancaster Theological Seminary in Lancaster, PA.

Witness

Over the years... a lot of my work was with gang members. I cared about teaching young adults...how to use their words, how to use art in lieu of violence. For me that was very much womanist work. For me the notion of caring for the whole world, caring for all creation, of a world that is safe for women and children is in fact a world safe for everyone.

Word

Finding the ‘right words’ starts with listening carefully to the sounds around us as we read the Bible in the context in which we live. We are not preaching a Word of God if we don’t take into consideration the very real lives of the people to whom we preach and for whom we seek grace, liberation, peace, and salvation. Listen to all the sounds: God’s voice, the people’s cries, your own heart’s murmurs. Then preach like the world depends on a word from God—it does.

Work

As a professor of preaching, someone who cares about what goes over the pulpit, the notion of being a womanist is essential to the work I do...I often say when we are working with women that if women are not free neither are men. The slaver is as enslaved as the slave because he, in this case, has to live a prescribed kind of world that goes not work. It doesn’t work for him, it doesn’t work for her, and it doesn’t work for children. So my work, helping people find their own voice, is very much, to me, womanist work.⁵⁰

⁴⁹Ibid., 17.

⁵⁰Ibid., 19.

Rev. Dr. Gay Byron

Rev. Dr. Gay Byron is Associate Dean for Academic Affairs and Professor of New Testament at the Howard University School of Divinity. Before relocating to Howard, she was the Baptist Missionary Training School Professor of New Testament and Christian Origins at Colgate Rochester Crozier Divinity School in Rochester, NY.

Witness

...Because I was in the right place at the right time, and most importantly, because I received the right kind of consistent mentoring and support, I was able to pursue a project that went beyond the traditional boundaries of New Testament interpretation, and included sources that would have otherwise been ignored or deemed ‘inappropriate’ for New Testament studies.

Word

Intentional naming of a specific community as a valid and legitimate site of interpretation calls into account a number of interpretive problems that have plagued not only African American biblical scholars, but any reader or interpreter of the Bible who feels trapped and bound by the narrowly defined set of methods, assumptions, and questions that focus upon ‘the text’ as the only starting point for understanding the intentions and meaning of the biblical writers. The quest for the ‘true’ or ‘correct’ reading of a text is now considered far less important than the quest for understanding how interpreting communities have appropriated the texts for their survival and liberation.

Work

Our challenge today, and chief challenged for scholars who want to be in conversation with African American communities, is to make space for encountering one another and moving toward a more genuine acknowledgement of the similarities, differences, concerns, and experiences that have led us to this level of scholarly inquiry.⁵¹

Rev. Dr. Katie G. Cannon

Rev. Dr. Katie G. Cannon is the Annie Scales Rogers Professor of Christian Ethics at Presbyterian Seminary in Richmond, VA.

⁵¹Ibid., 21.

Witness

...if we do not want to be set aside, excluded from the production of knowledge, dismissed as a passing phase, fad, trend, or fly-by-night operation, then this is important that we bring the specifics of our autobiographical context into play. Using concise but lively uncompromising language we must tell our stories.

Word

...whenever the academy fails to take seriously valid bodies of knowledge produced at the intersection our race, sex, and class; whenever the academy desires only to systematically classify the inner workings of our embodied mining of the mother lode as questionable fool's gold; whenever the masterminds of intellectual imperialism encode our candid perceptions and scholarly labor as nothing more than culturally laden idiosyncrasies, then we end up with education that is unbalanced, knowledge that is incomplete, and a worldview that is distorted.

Work

When I started my doctorate in 1974 there was very little being written about black women, African American women in the Diaspora so I turned to black women writers as my point of departure, as my database. At that point the African American women scholars in The Modern Language Association were trying to prove that black women's lives are also texts to be studied, that we can do exegesis. So in reading Alice Walker...I was not only proving that it was literature, I was trying to prove that it was sacred literature.⁵²

Dr. M. Shawn Copeland

Dr. M. Shawn Copeland is Associate Professor of Systematic Theology in the Department of Theology and holds an appointment in the program in African and African Diaspora Studies at Boston College, Chestnut Hill, MA.

Witness

Eucharist obliges that we nurture the least. For love of the crucified Jesus, black theology and its theologians are compelled (2 Cor. 5:14) to openness that imitates his openness to bodies other by differences of history, creed, culture, race, gender, social condition, or sexual orientation...The phrase 'body of Christ' is not mere metaphor because it denotes a way of being in

⁵²Ibid., 23.

the world and with one another with Christ through the Spirit to the glory of the Father.

Word

When a theology goes down the crossroads it risks encounter with new wisdom found at the heart of black vernacular culture. Here theology must sit beside and listen to children, women and men, who live in the shadow of poverty and want and fear. Here theology takes on 'the mark of invisibility...[the] visible racial mark' here theology becomes black and Catholic.

Work

To address adequately the decline of the U.S. cultural and social matrix, black Catholic theology must be at once critically political and deeply mystical. For those who assume that the components of black expressive vernacular culture are too shallow or insufficient for theology or theory, recall that W.E.B DuBois in *The Souls of Black Folk* drew on and privileged that very culture as a key signifier of black life. From the crossroads of that culture, a black Catholic theology troubles explicitly metaphysical and philosophical questions; poses an epistemology rooted in differentiated human experience that pursues the transcendental; and clarifies moral choice.⁵³

Rev. Dr. Kelly Brown Douglas

Rev. Dr. Kelly Brown Douglas is the Elizabeth Conolly Todd Distinguished

Professor of Religion at Goucher College in Baltimore, MD.

Witness

The hope for Black life and Black wholeness is inextricably linked to the strident initiation of a Black sexual discourse of resistance that disrupts the Black church's and community's very way of being. The Black community needs this discourse to help it to understand the role of Black sexuality in maintaining the White hegemonic, racist, sexist, classist, and heterosexist structures. A sexual discourse of resistance is needed also to help the black men and women recognize how the White cultural exploitation of Black sexuality has corrupted Black people's concepts of themselves, one another, and their God. Finally it is needed to chart a new way of acting in regard to sexual concerns. It is the necessary first step toward living out the radicality of God's disclosure in Jesus.

⁵³Ibid., 25.

Word

If who we are – that is, our life experiences – help us determine our theological questions and concerns, then who are also circumscribes those questions and concerns. Our particular social, historical, cultural, and political actualities can binder us from doing so. Likewise, these life circumstances can assist us in perceiving the meaning of God’s revelation, or they can obstruct our view of that revelation.

Work

...when Black women are able to affirm themselves and come to a healthy sense of their own sexuality, patterns of relationship are transformed for the entire Black community. The task of womanist theology is therefore clear. To be a womanist theologian is to enable Black women to ‘love themselves, regardless’ As womanist theologians we must be ever resolute in our task of empowering the Black women who sit in the pews to be able fervently to affirm and love every aspect of their embodied selves. To do so, womanist theology is obligated to reconnect Black women to their history and rich heritage as Black women.⁵⁴

Dr. Stacey Floyd-Thomas

Dr. Stacey Floyd-Thomas is a daughter, sister, wife, and mother currently serving as the Associate professor of Ethics and Society at Vanderbilt University Divinity School.

Witness

Deep within the soul of Black Church community, there is not only faith in a God of freedom but also commitment to exercise and practice that faith, making of it an ethic of liberation....We should not understand liberation in the passive voice, according to which the Black community was liberated from racism, discrimination and injustice. Rather, we should construe liberation in an active sense, in which we as a Black community are forever liberating in order that it may do more and be more than it has done or been before.

Word

Womanist is revolutionary. Womanism is a paradigm shift wherein Black women no longer look to others for their liberation, but instead look to themselves. These revolutionaries are Black women scholars, who have

⁵⁴Ibid., 27.

armed themselves with pen and paper, not simply to dismantle the master's house, but to do the more important work of building a house of their own.

Work

Being a Black woman in the church and academy necessitates that one knows who she is, whose she is, and how it is that she came to be if remaining sane, safe, saved and successful are her goals. Learning is not a luxury for Black women, the academy cannot remain an ivory tower and the church shouldn't have stained glass ceilings. Our work is an endeavor of head, heart and soul that is done for and with our communities in mind, if not in tow.⁵⁵

Rev. Dr. Marsha Foster Boyd

Rev. Dr. Marsha Foster Boyd is the former President and Professor of Pastoral Care and Counseling of Ecumenical Theological Seminary.

Witness

Womanist Care involves accountability, women holding one another accountable for who we say we are and what we say we are about and, from that circle, moving forth to hold others accountable for who they say they are and what they say they are about.

Word

'I dream my walk everyday,' and I am surprised that we even have time for dreams and visions. Too many have been willing to explain away our potential. The spirit of the poem is the spirit that drives what we write about. It is a spirit that is born out of necessity, determination, survival thriving. It is the spirit that calls forth life.

Work

Indeed, practitioners and teachers, those pastoral theologians involved in Womanist Care must continue to help women in both the church and the classroom forge and maintain healthy images. Thus, the conversation is between the academic world and the world of the church is vital.⁵⁶

⁵⁵Ibid., 29.

⁵⁶Ibid., 31.

Rev. Dr. Theresa Fry Brown

Rev. Dr. Theresa Fry Brown is Professor of Homiletics and Directors of Black Church Studies at the Chandler School of Theology at Emory University in Atlanta, GA.

Witness

African American by birth and a Christian by choice, I have struggles with the incomprehensible notions that God loves some people more than others; that as a black female I have few or no rights in the world dominated by white Americans; that black men are of more value than black women and are therefore automatically the authoritative spokesmen blacks need or want; and that as one ages he or she is to be discounted as senile and unable to contribute to the betterment of society. Through my mother, grandmother, other mothers, father, grandfather, and other fathers I have learned that these presuppositions are white and that I must challenge them whenever the opportunity presents itself.

Word

I am frustrated by political cries for quick fixes, blaming the victim, and disregard for positive methods already being used to transmit moral wisdom, particularly by African American mothers, grandmothers and other mothers.

Work

Womanist discourse at its core helps black women breath. It helps black women be fully 100 percent who God has made them, whether they're in the pulpit or sitting in children's church. That is what womanism is about...the connection between the academy and the church can come full circle when we as black women, however we name ourselves, which is critically important, can say, 'Here I am, God sent me, and I have no apology for who I am.'⁵⁷

Rev. Dr. Cheryl Townsend Gilkes

Rev. Dr. Cheryl Townsend Gilkes is the John D. and Catherine T. MacArthur Professor of Sociology and African-American studies at Colby College in Waterville, ME, where she also serve as Director of the African-American Studies Program.

⁵⁷Ibid., 33.

Witness

Clearly, by Walker's standards not all Black women are Womanist, but the Womanist potential is embedded in all Black women's experiences...My own encountering with the term sparked a period of introspection and 'critical remembering'. Walker's perspective helped me to re-member the voices that had helped to shape my own inner vision. Through re-membering these voices, the personal emerged more forcefully as a didactic resource. Walker extracted the heroic consequences of difference and the process by which these consequences become elements of a critical consciousness.

Word

If, through loving ourselves 'regardless' and repairing our inner visions, we save our own lives we have taken the first step towards our 'responsibility' to save our brothers and sisters. Self-love then is probably the most critical task we complete in establishing our commitment 'to survival and wholeness of entire people male and female.'

Work

If it wasn't for the women,' the black community would not have had the churches and other organizations that have fostered the psychic and material survival of individuals and that have mobilized the constituencies that have produces change and progress.⁵⁸

Rev. Dr. Jacquelyn Grant

Rev. Dr. Jacquelyn Grant is the Fuller E. Callaway Professor of Systematic Theology at the Interdenominational Center (ITC) in Atlanta, GA.

Witness

When theology and Christology are contextualized, the oppressed become actual participants in the process rather than mere recipients of theological and Christological dogma which have claims of universality. This participant in the theological process places oppressed people in a position to discuss the meaning of the gospel for the oppressed.

Word

Black women representing an embodiment of this triply oppressive reality possess the potential for a wholistic analysis that can provide for the

⁵⁸Ibid., 35.

development of wholistic theological and Christological construction which are wholly rather than partially liberating.

Work

The analytical principle for determining the adequacy or inadequacy of White feminist Christology is twofold: (1) because a single issue analysis has proven inadequate to eliminate oppression, a multi-issue analysis must be constructed. The race/sex/class analysis must be embraced as a representative corporate analysis for the destruction of oppressive structures; and (2) because Jesus located the Christ with the outcast, the least; Christology must emerge out of the condition of the least. The representation corporate analysis race/sex/class is one such situation of the least. Indeed, Black women's tradition is where these three contradictions intersect.⁵⁹

Dr. Barbara A. Holmes

Dr. Barbara A. Holmes is Professor of Ethics and African American Religion studies at Memphis Theological Seminary.

Witness

...for me womanism is that creative urge. It is part of a cosmic urge. It can never be confined to the church or to the academy. I come from a long line of Gullah people with mystic women who were dream keepers and who believed in seeing what they couldn't see and hearing what they'd never heard and prophesying and having conversations with people long dead. For me, womanism is that ability to push through those multiple layers of reality and to bring something fresh and new to the academy, to the church and to society.

Word

I have been called to work in diverse settings, where the call to serve also invites the human spirit to engage in radical creativity.

Work

What makes our future together possible is our ability to contemplate, to consider events and their meaning in narrative, cosmological, and historical contexts. I am suggesting that ensconced within the framework

⁵⁹Ibid., 37.

of vibrant religious practice are tangible reminders that our lives are communal liturgies.⁶⁰

Dr. Mignon R. Jacobs

Dr. Mignon R. Jacobs is Associate Professor of Hebrew Bible/Old Testament and Accreditation Liaison Officer at Fuller Theological Seminary in Pasadena, CA.

Witness

...In and of itself gender is not an indicator of power or weakness. To equate gender and power is also to equate gender and weakness. Yet it is commonplace to equate females with weakness while extolling male supremacy as the divinely created relational order. Furthermore, one must recognize domination as an aberration of the normative ideal of relational dynamics. The man did not have the power to meet all of his own needs. While his sustenance was within his power, finding a suitable companion was beyond his power. His naming the animals and the women is indicative of his discernment, not of the inherent subordination of what he names. If the serpent and the woman were subordinate, their subsequent activities would show that the named surpassed the initial subjected status to rival the male's discernment and his ability to exercise his choice. By contrast, the woman's power is her purpose in creation.

Word

Those who control the use and normative formulation of language control the perception of reality of any linguistic representation. Consequently, any analysis of narratives must at least acknowledge the constraints and inquiries that are facilitated by the narratives. Such analysis must also recognize that no communication or interaction exists without underlying concepts. Every communication, whether conscious, is shaped by beliefs, ideas, or assumptions.

Work

...the narrative portrayals are not necessarily prescriptive of behaviors, relationship, or beliefs. Rather they are windows that offer perspectives into the type of relationships and situations and by implication into general human-human and divine-human dynamics. Clearly, some interpretations and applications of these narratives to the modern context may be uplifting—equality for all humans, God's protection, and so on. Conversely, some interpretations may be detrimental to the well-being of persons and community, including the idea of male superiority, the concept of

⁶⁰Ibid., 43.

powerlessness, the appeal to a greater authority to introduce or sustain abuse, and devaluing the ‘other’. I propose that these are issues of personhood rather than gender, status, or reliance on the Deity’s power or plan.⁶¹

Rev. Dr. Cheryl Kirk-Duggan

Rev. Dr. Cheryl Kirk-Duggan is professor of Religion at Shaw University in Raleigh, NC.

Witness

To those who think that women can’t serve because they don’t look like the Father, I go back to Scriptures and point out that nowhere is there a picture of what God looks like. God is not a white male with a beard sitting on a throne taking people’s names and writing down everything they’ve done. Women are more willing to deal with controversial, difficult issues.

Word

...and because they were, we are because they were a must write and ruminate, and cogitate, and make inquiry about who they were and who we are and who we will be: womanists, queens, priests, mothers, daughters, sisters, partners, ordained to delve to research, probe, ask questions posit theory, embody wholeness and wellness being outrageous, revolutionary women; not trapped by ugliness. Anointed in many hues of purple: we give this volume as a testament of hope and faith royally, celebrating dignity, honor, love and possibility.

Work

The womanist perspective seeks to make the invisible visible in a movement to garner freedom in love, for all people, regardless. In sum, from a theological ethics perspective, womanists engineer epistemological revolution, as they seek to name and help others know significant issues and resources, to expose inconsistencies, and transform the compounded, inter-related wrongs of sexism, classism, racism, ageism, and heterosexism in narrative and in society.⁶²

⁶¹Ibid., 45.

⁶²Ibid., 47.

Rev. Dr. Joan M. Martin

Rev. Dr. Joan M. Martin was ordained a Presbyterian minister in 1976, in the former United Presbyterian Church, now the Presbyterian Church U.S.A. where she served for thirty-five years. Currently, she serves as The William W. Rankin Associate Professor of Christian Social Ethics at the Episcopal Divinity School in Cambridge, MA where she has been since 1994.

Witness

Womanists are ‘committed to the survival and wholeness of entire people, male and female.’ While survival in the face of oppression is to be celebrated, wholeness implies a movement toward health. Our critical analysis as womanists must include critique of ourselves as individuals and as communities...Self-critique is not license to “trash” other sisters or members of the community who disagree with us or have differing experiences of racism, sexism, or classism. Self-critique is an opportunity to explore, analyze, and strategize from the diverse, not monolithic nature of the community.

Word

Difference provides criteria for examining human life on the basic need, cultural sensitivity, knowledge, and resources in the face of oppression and domination, not holding it to some quality or virtue absolutized and transhistoricized by white, male, capitalist, patriarchal structures elevated to the level of normative religious ethics. It suggest that our doing ethics take seriously that difference enriches our individual lives and our community struggles rather than impoverishes some for the wealth of others.

Work

As womanists ethical and theological thought continue to use difference as a category (that I shall call a ‘notion’), further examination of the adequacy of this notion as an epistemological and methodological tool is crucial for understanding African American women’s lives, the development of theoretical formulations, and the concrete work of social transformation. Further, such explorations also foster more accurate analysis of the real historical situations of women as we face the interstructured, yet often discrete, oppressions of race, sex, class,

heterosexism, and cultural imperialism which create accompanying forms of hegemonic discourse.⁶³

Dr. Evelyn Parker

Dr. Evelyn Parker is Associate Professor of Practical Theology at Perkins School of Theology, Southern Methodist University in Dallas, TX.

Witness

In light of the realities of racism sexism and classism, if the church- in which women and girls have long been the majority- is to be a relevant institution, the church must discern ways to let girls tell their stories and receive God's miraculous healing in the process.

Word

A healthy spirituality for a girl is one that resists those powers that seek to dehumanize her. Resistance is spiritual opposition to all that hinders the complete flowering of a girl. An oppositional spirit rejects the academic mediocrity of lazy school counselors and teachers and chooses academic excellence instead. With such a spirit a girl makes the basketball, soccer, and basketball teams despite the naysayers that question her athletic ability. An oppositional spirit will defy the stereotypical female role and become whatever she dreams: the engineer, the astronaut, the physician, the veterinarian, or the professional billiards player.

Work

I share stories of faith in God and relations with significant women in the lives of middle-class African American girls. These stories show that among African American girls, God and grandmothers, mothers, and other mothers provide the spiritual presence and tenacity to negotiate white racism and demeaning stereotypes from other Blacks. God cares and offers 'amazing grace' in the midst of difficulties, making it possible for girls to preserve through difficulties caused by racism.⁶⁴

Dr. Jamie T. Phelps, O.P.

Dr. Jamie T. Phelps, O.P. was the Director of the Institute of Black Catholic Studies at Xavier University in New Orleans, LA.

⁶³Ibid., 49.

⁶⁴Ibid., 53.

Witness

Even though the participation of women in ministry is rooted in gospel precedence and affirmed in recent papal teaching, little attention is accorded to the potential of women for ecclesial ministry. The numbers of black, religious and lay, engaged in church related ministries have increased significantly since the second Vatican council. Black women use their skills as mothers, evangelists, catechists, directors of religious education, principals of Catholic elementary and secondary schools, teachers and professors, pastoral associates, theologians, and administrators in diocesan offices for black Catholic or multicultural ministry, offices for social or racial justice, and so forth. In this they follow the earliest traditions, which record women as heads of house churches, and companions of Jesus during his ministerial journeys.

Word

Our attentiveness to the social injustice of racism in church and society should not overshadow the attentiveness we must give teachings of the church relative to the inclusion of women and the poor in our communities and in our ministries. Just as Jesus included women as followers and co-workers in ministry (Gal 3:28-29), the black Catholic community must commit itself to the inclusion of both black men and women within the ministries of our church. Just as Jesus set the poor at the center of his ministry (Lk 4:16), the black Catholic community must set the poor at the center of its ministry.

Work

As a theologian whose major research focuses on the mission of the Catholic Church, my theological and spiritual lens always seeks to discern how it is that individually and collectively continue the will of God as expressed and embodied in the mission of Jesus Christ...How do we as church continue in contemporary times to embody and do what Jesus embodied and did in his? As Jesus, fully human, walks the earth his relationships, words and deeds (healings and exorcisms) manifested the will of God for the men and women of his time. His prophetic life so mediated God's will and way that our ancestors in the faith came to know him as fully God.⁶⁵

Rev. Dr. Marcia Riggs

Rev. Dr. Marcia Riggs is the J. Erskine Love Professor of Christian Ethics at Columbia Theological Seminary in Decatur, GA.

⁶⁵Ibid., 55.

Witness

...As an ordained minister and Black scholar in religion, I have a ministerial and moral vision which engages me in the development of the basic goodness of humanity, believing in God at work in our present situation by means of individuals who dare to respond to God's call to serve in the world. I see myself, through teaching and scholarship, promoting education to overcome defensive individualism which stymies genuine personal growth and undermines an authentic sense of a collective good. As a black scholar in religion, I am engaged in and interrelated with the universal quest for liberation for which all of creation groans – I'm answering God's call in the academy.

Word

What's important about being an ethicist and a Womanist is that I get to talk about what it means to be a moral agent in the world or what it means to be a disciple of Jesus Christ in the world. Most importantly, being a Womanist has allowed me to talk about what it means to be created in the image of God. Being created in the image of God as a Womanist means that I thoroughly accept that God has created me as a Black woman who is called to service in the Church and the world and goes about that rather fearlessly.

Work

I teach to facilitate an educational process whereby students are enabled to analyze and evaluate ethically the contexts for ministry into which they are called.⁶⁶

Rev. Dr. Rosetta Ross

Rev. Dr. Rosetta Ross is Associate Professor of Religious Studies at Spelman College in Atlanta, GA.

Witness

The reality of some Black Christians embodying political and religious ideals apart from churches (sometimes even being seen as conflicting with beliefs and practices of Black churches) rejects the tension within Black Christians institutions about how to value both the spiritual and intellectual resources that reside there. While some church people, such as those who participated in the civil rights movement, overcome the tension as individuals, the challenge of Black Christianity is to determine ways to

⁶⁶Ibid., 57.

reconcile this conflict at the institutional level if it is to maintain relevance to progressive movements that enhance the lives of persons in general and dispossessed black people in particular.

Word

According to Womanist theologians, Black religious women's traditions of combating and overcoming devastations of chattel slavery and its legacies provide the foundation and means of moving from survival to full social participation and social responsibilities (or moving fully towards freedom).

Work

...if black religious institutions do not critically evaluate the meaning of practices of religion, black religious institutions cannot respond meaningfully to challenges facing black people.⁶⁷

Rev. Dr. Cheryl Sanders

Rev. Dr. Cheryl Sanders is a third-generation member of the Third Street Church of God, of which she has served as the Senior Pastor since 1997. She has also served as Professor of Christian Ethics at the Howard University School of Divinity since 1984.

Witness

The women's willingness to sacrifice much of their private lives in pursuit of these goals points to a love ethic of unselfish, active concern. Love binds autonomy and commitment in a relationship of creative tension because love motivates the autonomous individual to choose solidarity with others for the sake of group survival and wholeness.

Word

The notion of Womanist ethics is finding currency within a growing body of black and feminist theological discourse.

Work

In order to excel in academics and in the professions, black women have not only had to master an understanding of themselves as blacks in a white-dominated world, but also have needed to divest themselves of any illusion that there is no disadvantage in being female in a male-dominated

⁶⁷Ibid., 59.

world. The prospect of participating in the process of bringing about equal access to abundant life is perhaps the best hope and the highest calling that Womanist Christians ethics has to offer the present generation of black youth-it is clearly the greatest challenge.⁶⁸

Rev. Dr. Yolanda Y. Smith

Rev. Dr. Yolanda Y. Smith is Associate Professor of Christian Education at Yale Divinity School.

Witness

So one of the things that womanism gave me, one of the things that it allowed me to do was to find the courage to create a space for black women to come together, to share their stories, to share their cares and concerns, to be able to express their dreams and then to support them in that journey. [I] want[ed] to make myself available to them and then inviting ourselves to be available to one another.

Word

The other thing that womanist thought did for me was it allowed me to draw on the creative ideas of black women and to use that as a part of my methodology in the classroom. To celebrate the gifts of music and dance and poetry and our embodied selves and womanism allowed me to not only embrace that but then to allow that to be the foundational motivation for how I teach my classes.

Work

My current work focuses on black women's spirituality and education and how black women's spirituality helps to inform models of Christian education that's allows us to engage a prophetic theological education. What womanism means to me is it is an opportunity to be free and to be who I am. It allowed me to find women who thought the same way that I did, who were inspired in the same way that I was, and who were truly, truly concerned about supporting and encouraging one another's work.⁶⁹

Dr. Julia M. Speller

Dr. Julia M. Speller is Associate Professor of American Religious History & Culture at Chicago Theological Seminary (CTS). In recent years she has served as

⁶⁸Ibid., 61.

⁶⁹Ibid., 63.

Associate Dean of Academic Affairs and is currently the Director of the Doctor of Ministry program at CTS.

Witness

Social justice is action on behalf of those [that experience] injustice, but social justice also requires an inward look... and inward agitation... and inward searching... and reflections, so the actions that we do produce under the umbrella of social justice are indeed theologically grounded and divinely sanctioned.

Word

It's about power...I think when a people have been oppressed and denied for so long and they finally take this self-determination to name their own reality that is a challenging of the powers, and those that have power don't give it up very easily, and for the black church to claim its power, in all manifestations, is indeed a threat.

Work

Church history is indeed a necessary foundation for religious leaders who are serious about preparing for 'ministry for the real world.'⁷⁰

Rev. Dr. JoAnne Marie Terrell

Rev. Dr. JoAnne Marie Terrell is Associate Professor of Ethics and Theology at Chicago Theological Seminary.

Witness

Violence is defined as any thought, word, action, economic or political structure that predisposes or exposes an individual or group to danger, ill-breathe or suffering, in opposition to the dictates of conscience and free will. Hence, violence opposes the designs of the Creator, who has created us for blessedness. Biblically speaking, violence is extreme un-neighborliness.

Word

Fire refines. It is not itself refined. Fire is the agent of transformation. Thus it has come to signify the God (Spirit, Passion) who moves us toward

⁷⁰Ibid., 65.

greater justice, mercy, and love. Fire is a lively metaphor to religious thinkers of every age and culture.

Work

One does not get to be a womanist by virtue of her blackness and femininity. Nor does one become a womanist simply because one reads, understands, and makes the appropriate adjustments in her life. The lived-world struggle to appropriate self-love as the operative principle is formidable. Black women entering the womanist enterprise commit to exploring further the contradictions that shape their collective and personal lives in the spirit of critical inquiry and in the spirit of hope.⁷¹

Rev. Dr. Linda E. Thomas

Rev. Dr. Linda E. Thomas is Professor of Theology and Anthropology at the Lutheran School of Theology at Chicago. Dr. Thomas has engaged students, scholars and communities as a public intellectual for almost twenty years. She has taught in the fields of anthropology, cultural studies, ethics and theology.

Witness

Womanist theology assumes a liberatory perspective so that African American women can live emboldened lives within the African American community and within the larger society. Such as new social relationship includes adequate food, shelter, clothing—and minds which are free from worries so that there can be space for creative modalities.

Word

We had to deal with the reality that gender was a construction that we had to deal with theologically. I think it is the most important thing that the history of black people needs to understand that black women are made in God's image and what we do as black women is very important to reflect on theologically.

Work

I work as a black woman—but with the juxtaposition of being an African American Christian woman, ordained in the United Methodist Church. I am called to the mission to evangelize – to witness a Christ's presence. I work necessarily from a place of tension and complexity; from a

⁷¹Ibid., 67.

hermeneutic of plurality. I approached my work as an African American, ordained, Christian theologian in the Womanist tradition. I am also an anthropologist.⁷²

Rev. Dr. Emilie M. Townes

Rev. Dr. Emilie M. Townes, a distinguished scholar and leader in theological education, is dean of Vanderbilt Divinity School. She is also the E. Rhodes and Leona B. Carpenter Professor of Womanist Ethics and Society.

Witness

Knowing the spirit is to use both heart and head. It is to lean into the Spirit. It is to lean into God's word as both salvation and challenge. It is to allow ourselves to experience and live out the experience of being wrapped in God's love and peace. It is to witness out of the hope we grow into with the Spirit. It is to love with our minds through a rigorous and relentless pursuit of grasping, however imperfectly, God's unfolding revelation in our lives through our ever-expanding understanding of the nature of the universe. It is in our struggles to live into our witness that we find God waiting for us and also prodding us into wholeness as individuals, as people, as a church. It is this glory that womanist spirituality finds its witness.

Word

Womanist spirituality is not grounded in the notion that spirituality is a force, a practice separate from who we are moment by moment. It is the deep kneading of humanity and divinity into one breath, one hope, and one vision. Womanist spirituality is not only a way of living, it is a style of witness that seeks to cross the yawning chasm of hatreds and prejudices and oppressions into a deep and richer love of God as we experience Jesus in our lives. This love extends to self and others. It holds together the individual and the community in a soulful relationship that cannot dwell more on one than the other partner of the relation but holds both in the same frame.

Work

I think one of the things Womanism can do for the Black church is what Black women have been doing in the Black church all their lives that is to help the church think through how to be more faithful, how to be more

⁷²Ibid., 69.

mission oriented, how to be more deeply spiritual, and to live that spirituality rather than just talk about it.⁷³

Rev. Dr. Renita Weems

Rev. Dr. Renita Weems is Vice-President of Academic Affairs at American Baptist College (Nashville, TN).

Witness

Violence against women in the Bible is virtually always cast in sexual terms. Women are punished with rape, beating, exposure to their private parts and mutilation to their bodies- and often these take place at the hands of men who are related to them...The correlation drawn repeatedly in prophetic literature between divine judgment and husbands battering their wives is haunting and telling. It suggests that as far back as the days of biblical writing women in love were women in trouble.

Word

As sister, it is our responsibility to remember the women, both single and unmarried, who have worked to clear and pave the way for us, at the risk of health, sanity, comfort, reputation, family, and marriage. If the truth be told, we today are who we are-if we are anybody- because some woman, somewhere, stooped down long enough that we might climb on her back and ride piggyback into the future.

Work

...if biblical scholarship is relevant to the way we live our lives today, if it has the potential to change the courses of history, and if there are people who continue to read the Bible as a resource for modern living, then it is my responsibility as a woman and as an African American to make certain that the scholarship I engage as a Biblical scholar does its part to work toward the larger project of critical, yet creative wrestling with biblical God-talk.⁷⁴

Dr. Delores Williams

Dr. Delores Williams is esteemed as a premier womanist theologian of profound faith and courage. She is currently retired.

⁷³Ibid., 71.

⁷⁴Ibid., 73.

Witness

Womanists not only concern ourselves with the liberation of women, we also struggle along with Black men and children for liberation, survival and positive quality of life for our entire oppressed Black community. We count Black civil rights experiences as community-building efforts we engage in along with Black men and children. Thus, when we talk and write out of Black civil rights/community-building experiences, we are talking and writing out of shared community struggles that are very much women's experience.

Word

We womanist theologians want to be ever conscious of the way we are doing things in theology so that we do not lose our intention for black women's experience to provide the lens through which we view sources, to provide the issues that form the content of our theology and to help us formulate the questions we ask about God's relation to black American life and to the world in general.

Work

Without confronting the fragmentation, fractures, and wounds in the church and world that are caused by violence, the church cannot be the body of Christ. Without working towards a time on the earth when swords become plowshares because humankind has lost its thirst for violence, the church (universal and local) cannot be the welcome table God intended it to be. Without variable commitment to help stop the violence Whites do to Black, men do to women, economically powerful people do to poor people, the Christian church loses its marks of apostolicity, catholicity, unity, and holiness. If it does not add the additional mark of opposition to all forms of violence against humans, nature, the environment and the land the Christian church becomes an empty symbol-perhaps full of sound but signifying nothing of God. If the church does not participate in the work of bring social salvation to the suffering and violated ones, it has no mission to speak of, it has no life in Christ.⁷⁵

And Look How God is Working through ME: MY STORY

As a community leader in New York City and having served on board of directors of various non-profit organizations that were founded, led and supported by women, I was strangely struck by how women functioned as a whole; particularly in the Black

⁷⁵Ibid., 75.

Church. According to Mashaun D. Simon in an article “Where Do Women Fit in the Black Church,” July 7, 2011, “It is said that women have been the sleeping giants of the black church from the very beginning.”⁷⁶ As the Founder and Chief Executive Officer for Neighborhood Technical Assistance Clinic, I have had the privilege of teaching as well as learning from Black Clergywomen from around the country such as Rev. Dr. Gina Steward (Tennessee); Rev. Dr. Claudette Copeland (Texas); and Dr. Valerie Bridgeman (Maryland). The Holy Spirit definitely played a role in leading and guiding these prophetic women leaders. Dr. Gina Steward created a non-profit organization called Greater Works; Rev. Dr. Claudette Copeland created a Mental Health Counseling Session to serve women suffering from mental illness which may have been caused by the Afghanistan War; and Rev. Dr. Valerie Bridgeman created the Preaching Academy for the purpose of assisting women (and men) to learn preaching strategies for having their prophetic voices heard. In order to raise money for their separate work for their churches, these women were advised to start up separate, non-profit organizations.

With the help of the Holy Spirit, I have led the Neighborhood Technical Assistance Clinic to develop a signature program now serving over 500 Black Clergywomen annually. This program was proudly named after Sojourner Truth entitled, “*Ain't I a Leader?*” During the first year of our work, we focused on how the life and work of experienced African American women’s ministry could serve as a source of empowerment and inspiration for newly ordained lay women within the black church, and committed women of faith from other traditions. In our second year, we tapped the experience of black clergy women who both preach and advocate for the right

⁷⁶ Mashaun D. Simon, “Where Do Women Fit in the Black Church,” <http://thegrio.com/2011/07/07/the-state-of-women-in-the-black-church/> (accessed February 2, 2014).

relationship in social, economic, political and spiritual realms. Because the ongoing determination to maintain social gospel at the heart and soul of black clergywomen's ministry work, our goal was to showcase social justice programs and/or ministries led by Black clergywomen and to compile a list of these types of resources to share among women leaders and their cohorts. In our third year, we featured a conversation with a groundbreaking Womanist preacher/scholar, The Rev. Dr. Katie Geneva Cannon and Rev. Kanyere Eaton who reflected on the topic "How Caring for Ourselves Enables Authentic Prophetic Ministry." The scripture base for this workshop was Song of Solomon 1:5-6.

I am black and beautiful, O daughters of Jerusalem like the tents of Kedar,
like the curtains of Solomon. Do not gaze at me because I am dark,
because the sun has gazed on me. My mother's sons were angry with me:
they made me keeper of the vineyards, but my own vineyard I have not
kept.

In all of this work, I saw women as powerful women of God trained with both professional and academic leadership skills. Yet these women were not equipped to take on non-profit work where they could raise funds to carry out their missions.

Francis Chan, author of *Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit* provides lessons on the Holy Spirit's role in leadership that he gleaned from the book of Acts.⁷⁷ His lessons are presented in practical terms and they support this chapter. His six lessons are:

1. The Holy Spirit is Active in Leadership Recruitment and Selection- Luke begins the book of Acts, "Dear Theophilus, in the first volume of this book I wrote on everything that Jesus began to do and teach until the day he said good-bye to the apostles,

⁷⁷ Francis Chan, and Danae Yankoski, *Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit* (Colorado Springs, CO: David C. Cook, 2009).

the ones he had chosen through the Holy Spirit, and was taken up to heaven.” Jesus himself was guided by the Holy Spirit in selecting His leaders. That same pattern is continued throughout Acts.

- The presences of the Holy Spirit was a qualifier for leadership when choosing seven leaders to care for widows (Acts 6:36).
- The Holy Spirit guided the selection of two leaders-Saul and Barnabas-and commissioned them to preach the Gospel in Salamis (Acts 13:2-5).
- The Holy Spirit chose and appointed leaders to shepherd the church. Acts 20:28 says, “Keep watch over yourselves and all the flock of which he bought with his own blood.”

2. The Holy Spirit Empowers Leaders with Boldness – In Acts 4, the text acknowledges that Peter *filled the Holy Spirit*, spoke to the leaders. Peter and John were empowered by the Spirit with courage and boldness to speak unapologetic truth to the influential leaders of their day. Acts 4:13 records their response: “When they saw that courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.” The same boldness accompanied Stephen in Acts 6:9b: “These men began to argue with Stephen, but they could not stand up against his wisdom or the spirit by whom he spoke.” The Holy Spirit empowers us to embrace courageous leadership.

3. The Holy Spirit Brings Encouragement, Strength, and Peace in Leadership Storms – The church and its leaders experienced plenty of suffering and persecution. However, the Holy Spirit wasn’t absent during these trials.

- The Holy Spirit was present when Stephen was stoned (Acts 7:54-56)
- The Holy Spirit warned Paul about going to Jerusalem (Acts 21:4-12)
- The Holy Spirit brought seasons of peace and comfort to the church. Act 9:31 says, “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit; it grew in numbers, living in the fear of the Lord.”

4. The Holy Spirit Provides Guidance, Discernment, and Direction to Leaders-

When Paul encountered Elymas the Sorcerer, the Holy Spirit gave Paul the discernment to see Elymas as a “child of the Devil” and then the Lord struck Elymas blind (Acts 13:7-12). In Acts 16, the Holy Spirit directed Paul’s journeys as he preached the Gospel.

5. The Holy Spirit Helps Leaders Successfully Manage Conflict – In Acts 15, a conflict arose in the church where some Jews insisted that non-Jewish people must be circumcised in order to be saved.

6. The Holy Spirit Compels Leaders to Move out of Their Comfort Zones – Paul was profoundly used by the Holy Spirit to Preach the Gospel. Was it always comfortable? Hardly! Acts 20:22-24 says. “*And now, compelled by the Spirit*, I am going to Jerusalem, not knowing that will happen to me there. I only know that every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has

given me- the task of testifying to the gospel of God's grace." Without the Holy Spirit's prompting, we'll find ourselves confined to our cul-del-sac of comfort.⁷⁸

These lessons were very obviously applied by the prophetic women of the Bible who were led by the Holy Spirit, as well as other prophetic leaders described in this chapter who were also led by the Holy Spirit.

Finally, I agree with Michael Boldea, Jr. when he poses a question about how long does the Holy Spirit last? He states that, "The question that we must answer truthfully and honestly is – if the Holy Spirit – whether as the Spirit of the Lord, or the Spirit of God – has always been among His people; if the Holy Spirit has always operated among the children of God, and has been doing so since the beginning of creation, then why would the work of the Holy Spirit suddenly stop? Why would the power of the Holy Spirit suddenly cease to be, if it has been among us since the beginning of creation?"⁷⁹

Every morning when I awake, I pray that the Holy Spirit leads my leadership until: 1) Sanders' "active love that is divinely sanctioned" is the norm; 2) Townes' "ability to nose trouble" becomes a forte; 3) R. Weems' "wrestling with biblical God-talk" creates critique and creativity; and 4) Williams' "community-building experiences that witness a Church bringing social salvation" is an ongoing, living testament. Embedded in Williams' BRSG narrative is my divine commission: Let your work be worthy to speak, full of life with Christ. Thanks to Larson, I have resigned myself to the fact that mine is an uncommon call indeed.⁸⁰

⁷⁸ Stephen Blandino, "The Holy Spirit's Role in Leadership," <http://stephenblandino.com/2012/06/the-holy-spirits-role-in-leadership.html> (accessed February 2, 2014).

⁷⁹ Michael Boldea, Jr., *The Holy Spirit: Power, Presence, and Purpose* (Oakfield, ME: Wild Olive Press, 2012), 6.

⁸⁰ Larson, *Uncommon Woman*, 58.

CHAPTER 3

THEOLOGY OF TRANSFORMATION

Jeffery L. Tribble, Sr. conducted research on Transformative Pastoral Leadership in the Black Church. Tribble offers these statements, “My vision is that ‘transformative pastoral leadership in the black church’ is needed to transform individuals, churches, and society. This new vision is needed because many denominational black churches do not have the capacity to empower persons and communities for salvation and liberation. In a new urban context new strategies of transformation are needed.”⁸¹

He further contends that “central to this work is the conviction that we must learn about the subject of transformative pastoral leadership in the black church not only from scholars who have written about related subject areas, but also from living people who have much to teach us.”⁸² Lovett H. Weems, Jr. provides the Academy and Church a societal commonality: normal resistance within human organizations to change. Weems, in *Take the Next Step: Leading Lasting Change in the Church*, shares that “Churches are deeply rooted in tradition...ecclesial tradition and the centuries-long tradition of the Christian faith itself.”⁸³ The presence of an inevitable resistance to change does not indicate to Weems a moral failure of church folk, rather “a gravitational pull of groups

⁸¹ Jeffery L. Tribble, Sr. *Transformative Pastoral Leadership in the Black Church* (New York: Palgrave MacMillan, 2005), xvii.

⁸² Ibid.

⁸³ Lovett H. Weems, Jr., *Take the Next Step: Leading Lasting Change in the Church* (Nashville, TN: Abingdon Press, 2003), 14.

toward stability rather than change.”⁸⁴ Nevertheless, the ability to place hope in a believer’s acceptance of the transformative process of salvation within the company of other believers *in* the world is Transformation Theology.

Oliver Davies in *Transformation Theology: Church in World* suggests that “the Spirit always manifests in ways that are non-objectifiable...we know it through its effects, as it transforms people and situations, changing the world.”⁸⁵ Davies provides a correlation between the person of the [Holy] Spirit and the body of Jesus Christ. He further articulates that “Transformation Theology, which is also theology *in* the world,” views the [Holy] Spirit as the determining factor concerning the relation of theology and the world.⁸⁶ Clemens Sedmak, Davies’ co-author, states the cause for an urgent response to suffering with an ethically deepened thinking to deal with such challenges of human existence as world hunger. Sedmak divulges the ultimate conflict for those who know the transformative Christ and His transformative power: “Knowledge of the suffering of even one single person would have an effect on my happiness that would be undermined.”⁸⁷ Within the Church, Black Church theologians seek affirmation that transcends race but hinges on the transformation of thoughts to unearth a humanity that dignifies the suffering of Christ and the challenges of His anointed, gifted, called but oppressed people *in* the world.

⁸⁴ Ibid.

⁸⁵ Oliver Davies, Paul D. Janz and Clemens Sedmak, *Transformation Theology: Church in World* (New York: Bloomsbury T & T Clark, 2008), 51.

⁸⁶ Ibid.

⁸⁷ Ibid., 135.

In *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response* Jacquelyn Grant posited that "some women theologians are beginning to re-evaluate Christology, appealing to women's experience as the primary context in which this is done."⁸⁸ Resting upon the acceptance of "the Jesus of the Black experience being the Jesus of Scripture,"⁸⁹ as purported by the father of Black Theology James Cone, Grant surmises that "before women begin to reflect on Jesus Christ, they must claim the power to name themselves and their experience so that their Christological reflections would be authentically theirs."⁹⁰ In *Making a Way Out of No Way: A Womanist Theology*, Monica A. Coleman addresses Karen Baker-Fletcher's belief that the ministry and person of Jesus Christ reveal "a holistic womanist understanding of salvation as a transformation of the human and the natural world."⁹¹

Here are recent stories about how Black Clergywomen are using their ministries to transform the lives of God's people:

"Most recently I shared The Five Dysfunctions of a Team with the leaders of the Summer Enrichment Outreach. As a result we became more skilled at framing problems and generating solutions." - **Rev. Andrea M. Hargett**

"Evangelism through community outreach. Soup Kitchen, Food Pantry, Girl Talk, Sons of Thunder, and Youth Leadership." - **Rev. Maggie Howard**

⁸⁸ Jacqueline Grant, *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response* (Atlanta, GA: Scholar's Press, 1989), 2.

⁸⁹ Ibid., 11.

⁹⁰ Ibid.

⁹¹ Monica A. Coleman, *Making a Way Out of No Way: A Womanist Theology* (Minneapolis: Fortress Press, 2008), 27.

“Teaching: shaping Church School, and engaging folks in scripture to better deal with their issues, lives and faith journey. Preaching: helping people understand and use the Word of God, and giving them an enlightened sense of what is being said. Advocacy: trying to meet someone’s need. That need can be as simple as just writing a letter for them. Mission and Social Justice, Fit for God, Women’s Ministry, Women’s Retreat, Adult Education, Thrift Sale, Worship Arts Program, and Children & Youth Ministry.”

- Rev. Dr. Lorena M. Parrish

“Tools that I use are Prayer, Bible Study, Discipleship Classes, and Workshops. Discipleship classes are helping new and old members to understand who God, Christ, The Holy Spirit is and how each works in their life in a very real way and every day. I am also working to bring technology into the church by doing Bible Study on the phone.”-

Rev. Dr. Laura B. Sinclair

“Our Soup Kitchen.”- Rev. Sharon Williams

“As pastors and ministers of the Gospel, we are willing vessels called and used by God to transform the minds and hearts of God’s people. For me, education should always be at the core of ministry. There is much care and intention that goes into ministerial preparation from theological education to spiritual direction, formation and development. It is important to bridge the ministerial work that happens in the church, academy and society. It is also equally important to honor those whose labor has created legacy and opened doors for all faith leaders, and especially those in the African American religious tradition. To continue to honor the standard of preaching, teaching, social action and activism in all the arenas where the Gospel is spread, I developed and instituted a tribute program called “Trailblazers” during my tenure at Union

Theological Seminary. Trailblazers is a unique initiative that is designed to provide opportunities in three vital areas: 1.) mentoring, networking and connection between Union's African American alumni/ae and current seminarians, 2.) chance to recognize and celebrate the ministerial work of Union's Black Alumni/ae through worship and a special tribute ceremony, and 3.) to provide a forum for shared scholarship and organizing around critical social justice issues. Trailblazers continues to grow and thrive to this date."

- Rev. Dionne Boissière

"I use art and artistic workshops to help people discover the metaphors in their own lives that inform their faith, initiative games that help to bring out themes in a fun and engaging way, excursions to cultural centers to engage questions about Christian values in the urban setting. I will also occasionally use a contemporary novel or movie to explore parallel themes in the bible i.e. The Shack by William Young or The Color Purple (movie). I use books that other churches have invented the wheel for others to follow especially in leadership. There are great men and woman in my life who have been in ministry longer or who are doing great things in ministry. These are the Christians that I watch and take information for our church and customize for us."

- Dr. Mariah Britton

"God is transforming lives in our ministry through the fellowship that we show guests when they arrive and while attending. I am very strong in customer service and guests always say how welcome they are when they speak. One of our members was in a program while attending our church and completed the program. He lived in Staten Island and he did not go back to Staten Island because he wanted to stay around his

newly church family. The love ministry is greatly shown in our atmosphere of PHP.

*Another Outreach Ministry is our Church Lot where we do the outreach Ministry and the Community often uses it too for different things for the community. That is a time to share God's love and what PHP is doing and love Jesus is shared. Membership has grown because what people see and read on our church lot fence that shows our programs that happens in the church. Interesting how people read and then they come in. Just yesterday a couple came from Switzerland." - **Elder Gwen Dingle***

*"I am using tools that empower people to empower themselves to be all that God has called them to be such as relationship (connecting with people) and education. The Antioch Bible Institute offers bible classes, American Sign Language classes, and several liberal arts courses at low tuition costs for adults seeking to earn a bachelor's degree through adult degree completion programs. The courses are recommended for college credit through the National College Credit Recommendation Service of the New York State Regents." - **Rev. Dr. Patricia Haggler***

Christmas and New Years are two times of year when many Christians focus on the life of Jesus Christ and his teachings concerning love, reconciliation and forgiveness. I especially enjoy Watch Night Service – the traditional late night gathering in churches on New Year's Eve to worship, pray and anticipate spiritual renewal – because it is a time I set aside to pray about a new beginning with the way I live my life, the relationships I have with my friends and family and the relationship I have with God. I am not alone, for Watch Night Service signifies the invitation to accept a divine opportunity to change for many Black Church congregants.

Eric Geiger, in *Transformational Discipleship: How People Really Grow*, shares the Pauline 2 Cor. 3:17-18 that reveals God is the one who does the transforming [maturing] of the believer, for we don't transform [mature] ourselves.⁹² Geiger constructs a bridge between God's authority concerning the transformation/maturation of believers and Church leaders' responsibility to "spiritual transformation as divine-human synergy over a lifetime."⁹³ Executing personal responsibility for obedience places the believer in the right posture to be transformed by God.⁹⁴ Church leaders, according to Geiger, are to "help others see in a whole new way."⁹⁵ Furthermore, they must understand that the mission is not complete until they have seen people have life change.⁹⁶ Where transformation and change concur is special grace: the ability of every believer to be changed and submit to such change because of the ultimate sacrifice of Jesus Christ: our forgiveness from sin.

In *Common Grace: How to Be a Person and Other Spiritual Matters*, Anthony B. Robinson states that, in the Christian world, "Special grace is mainly about Jesus Christ and what we can know of God through his life and teachings, death and resurrection."⁹⁷ In addition, we have a new opportunity to start the New Year with an assignment to release the year's regrets and embrace next year's possibilities with love and forgiveness.

⁹² Eric Geiger, Michael Kelley, and Phillip Nation, *Transformative Discipleship: How People Really Grow* (Nashville, TN: B&H Publishing Group, 2012), 54.

⁹³ Ibid, 57.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid., 55.

⁹⁷ Anthony B. Robinson, *Common Grace: How to Be a Person and Other Spiritual Matters* (Seattle: Sasquatch Books, 2006), iv.

Gregory Jones, author of *Embodying Forgiveness*, states that “forgiveness is at once an expression of a commitment to a way of life, the cruciform life of holiness in which people cast off their “old” selves and learn to live in communion with God and with one another, and a means of seeking reconciliation in the midst of particular sins, specific instances of brokenness.”⁹⁸

Jones further states that “Christian forgiveness involves a high cost, both for God and for those who embody it. It requires the discipline of dying and rising with Christ, disciplines for which there are no shortcuts, no handy techniques to replace the risk and vulnerability of giving up “possession” of one’s self, which is done through the practices of forgiveness and repentance.”⁹⁹

As I struggle in my own life to forgive, and to be forgiving, I am reminded of five characters in the Bible who also struggled with love and forgiveness. These characters included: Barnabus, Abigail, Huldah, Ruth and Jethro. Each of these biblical portraits of leadership purports a compassionate, devoted and accommodating faith-based ministry from a hopeful, helpful and humble servant who petitions God for the sake of humankind.

Philippians 2:1-11
King James Version (KJV)

If there be therefore any consolation in Christ, if any comfort of love, if
any fellowship of the Spirit, if any bowels and mercies,
Fulfill ye my joy, that ye be likeminded, having the same love, being of
one accord, of one mind.
Let nothing be done through strife or vainglory; but in lowliness of mind
let each esteem other better than themselves.
Look not every man on his own things, but every man also on the things of
others.
Let this mind be in you, which was also in Christ Jesus:

⁹⁸Gregory L. Jones, *Embodying Forgiveness: A Theological Analysis* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1995), 5.

⁹⁹*Ibid.*, 5-6.

Who, being in the form of God, thought it not robbery to be equal with God:
But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
Wherefore God also hath highly exalted him, and given him a name which is above every name:
That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Pastor Steve Weaver in his study of Philippians 2:1-11 explains that the scriptures tells us that “the Church at Philippi was established by the Apostle Paul and that the first convert was a woman named Lydia, whose heart the Lord opened (Acts 16:14).”¹⁰⁰

From my lens and contextual community, Philippians 2:1-11 provides an interpretation of forgiveness and love deemed essential for effective service in ministry. The examination of the biblical portraits of Barnabas, Abigail, Huldah, Ruth and Jethro provides a ministry template for my faith-based service paradigm. These characters of the Bible had to accept, love and forgive their oppressors as described below:

Barnabas, meaning a son of encouragement, was a New Testament missionary who traveled with the Apostle Paul. He was kind and faithful and he worked diligently to love the Lord to accept Paul as a follower of Christ. In Act 13:1-3, the scripture tells us that Paul and Barnabas were cousins, but they ultimately had to love and forgive each other after they experienced a great disagreement.

Every day I work to encourage Black Clergywomen to find resources and to plan for their work. These women, after all, are women who have to forgive men who they

¹⁰⁰Pastor Steve Weaver, “Exegetical Study of Philippians 2:1-11,”
http://www.angelfire.com/tn/steveweaver/EXEGETICAL_STUDY_OF_PHILIPPIANS_2_1-11.pdf.

worship with who do not regard their souls and hearts as equal worshipping the same God. These women struggle with forgiveness.

Abigail, a peacemaker and quick thinker, was a generous woman. She was wise but she was shamed to have been married to Nepal, a fool. Because Nepal refused to make provisions to serve David when he and his people were hungry, David was going to destroy everything. When a messenger told Abigail of this she quickly ran to David to explain that her husband was a fool and not to stoop low to have blood on his hands for the lord would have been disappointed. Abigail had to ask David's forgiveness for the selfishness and weakness of her foolish husband, Nabal, and David had to forgive Nabal. David did not kill Nabal because he forgave him. Abigail being very smart, quick, and strategic was able to save her people and foolish husband.

In my work, putting out fires and finding strategic solutions to problems of running non-profit organizations and faith based institutions seem endless. Those who are beneficiaries of my spiritual gifts and ministry fight and wrestle with injustice every day, yet those who promote the injustice want forgiveness for themselves. Oftentimes, leaders of these institutions have to forgive the staff and supporters for not being transparent about their efforts to truly improve the quality of life for the oppressed people in their communities.

Huldah's name, which was aforementioned in chapter 2, means weasel. She was a trusted prophet by the king; her word meant a lot and was chosen to be a messenger of God. Huldah was asked to determine if words of the Book of the Law would eventually happen. God trusted Huldah with His Word. The people didn't believe Huldah and therefore their land was destroyed. Huldah was not afraid to embrace the truth. Huldah

had to forgive God's people who did not respond with love and forgiveness when she spoke the truth.

Those who I serve at times do not trust or believe my word when I advise them on creating a budget, on how to write a proposal or how to pursue a course of action such as hiring a consultant. When their work is not in order, there is always a chaos or consequence. For example, some organizations have been shut down or closed because they did not file their taxes or Charities Report with the Attorney General's Office. They may be placed on a "hold" list because they did not submit a final report to a funder. Faith-based institutions become divided when they can't agree on who will serve on a newly formed Board of Directors that is different from a Board of Trustees. These non-profit organizations and faith-based institutions often complain, yet often professional technical assistance providers, me included, must choose to forgive them.

Ruth, whose name means friendship, was a loving woman who risked her life to protect Boaz by lying at his feet to protect him while he slept. Ruth lived out the true meaning of unselfishness and she provided an example of how to think of the needs of others before herself.

The majority of my work with leaders of non-profits or black clergywomen protects young children and the elderly. Testifying at hearings at the city, state and federal levels offers a type of protection—the kind Ruth offered to Boaz.

Jethro, which means excellence, taught Moses how to divide large sizable work into workable parts. Jethro was truly a friend and mentor to Moses. Jethro helped Moses to administer justice to large groups of people (Exodus 18:-13-24). During this period, Jethro advised Moses how to love and forgive those who worked against him.

When I work with executive staff or boards of directors, I strategically teach them how to create a work plan and how to use retreats to plan for the future.

Leaders of non-profits and faith-based organizations can get overwhelmed with the amount of work and paperwork needed to carry out their work or mission. Assisting them to turn large projects into smaller projects is a big assistance. Nonetheless, Geiger's transformation insight undergirds my mission. Geiger asserts, "Real faith and real transformation are accompanied by real action...validated by obedience."¹⁰¹

My Contextual Community

The Womanist approach to religion and society is at the precipice of transformative education and progressive studies of religion. In the book, *New Feminist Christianity*, one of the contributing authors, Dr. Eleanor Moody-Shepherd stated,

some of the women who are engaged in the struggle for voice and agency in the church are analyzing the ways that their foremothers used their gifts and achieved their goals through the periods of enslavement. Defining the challenges for women at my church will take strong women of God who are young and determined mothers who wish to raise differently the next generation of saints – especially their daughters empowering them to take care of their own vineyards, to find ways to work collectively with women (and men) to serve other women and girls, and to become scholars and interpreters of God's words.¹⁰²

I concur with Moody-Shepherd when she also suggested there is a not so quiet revolution being waged by women in the black religious community. Such women are working in their own context to make systematic changes in the relationship between

¹⁰¹ Geiger, 42.

¹⁰²Eleanor Moody-Shepherd, "Our Voices Loud and Clear," in *New Feminist Christianity: Many Voices, Many Views*, edited by Mary E. Hunt and Diann L. Neu (Woodstock, VT: Skylight Paths, 2010), 268.

men and women in the church, where they may all sit at the table and celebrate God's gifts together.¹⁰³

Women are looking through, and in some cases breaking through, a glass ceiling when it comes to leadership within the Black Church. There are some ceilings today within the Black Church where one finds a symbolic crack. The question is: Are women breaking the glass ceiling looking up or is God breaking the glass ceiling looking down?

Unforgiving church leaders must build foundations for leaders inside and outside of the church to love and forgive those who have reviled them and/or their ministry work in the community they service. Questions that must be addressed include how these unforgiving leaders can compel others to a forgiving Christ? How does their unforgiveness tarnish their witness to build community or magnify Christ with the admittance of their humanness? In Mark 11:25, the scripture states that “wherever you stand praying, forgive. If you have anything against anyone so that your father also who is in heaven may forgive you of your trespasses.”

In *The Art of Forgiving*, Lewis B. Smedes teaches us that “the basics of forgiving are the same for everyone. When we forgive someone, we all perform the same basic transformation inside our inner selves. Each person’s healing follows the same basic script. This is why, for all of us, no matter how badly we have been hurt or when or why it happened, the remedy has one name: forgiveness.”¹⁰⁴

Smedes explains that we all pass through three stages of forgiving. They are: “restoring humanity to the person who wronged us, surrendering our right to get even,

¹⁰³ Ibid.

¹⁰⁴ Lewis B. Smedes, *The Art of Forgiving* (New York: Ballantine Books, 1997), 5.

and beginning to bless the person we forgive.” According to Smedes, these three stages are the art of forgiving--the fundamentals of the healing process. “No matter who did the wrong or who does the forgiving, when we forgive, we walk this pathway toward healing inside the wounded places of our own minds.”¹⁰⁵

Another issue I find a plight for Black Clergywomen is sexism in the church. How do we build the foundation of God’s vision for men and woman to lead cooperatively amid binds that divide? How must woman forgive the perpetrated sexism in the church while refusing to glean an unforgiving heart in the process?

To that end, I render my own testimony that witnesses love and forgiveness. It is as follows:

When my pastor first arrived to my church 3 years ago, he was unjustly ridiculed, attacked and abused by some of the core people who made up the old families of the church and supported the previous pastor, now deceased. Healing never happened for the church and I believe many members took their grieving for the former pastor against the new, incoming pastor. I watched the new, incoming pastor love and forgive those who were working against him. In Philippians 2:1-11, this is what I believe one of the key messages was about - to love and forgive. After a year of battle between the church and the people, a tragedy happened for one of the members who was the daughter of the deceased pastor. This unfortunate situation caused the pastor to have to pray for the person, her family and the church. Although she had raised harm against him, he at no time took the opportunity to retaliate at her most. He forgave the church, the family and the community. He prayed for them. Over time, our pastor won the hearts of the church because he demonstrated what love and forgiveness looked like.

In Love, Acceptance and Forgiveness: Being Christian in a Non-Christian World,

Jerry Cook and Stanley C. Baldwin state,

People need to be saved and brought to wholeness in every area of their lives. But before there can be a coming to wholeness, certain guarantees must be made to them. Otherwise, they will not risk opening themselves to

¹⁰⁵ Ibid., 11.

us enough to receive healing. The minimal guarantee we must make is that we will love them—always, under every circumstance, with no exceptions. The second guarantee is that we will accept them totally, without reservation. The third thing we must guarantee people is that no matter how miserably they fail or how blatantly they sin, our unreserved forgiveness is theirs for the asking with no bitter taste left in anybody's mouth. If people are not guaranteed these three things, they will never allow us the marvelous privilege of bringing wholeness to them through the fellowship of the church.¹⁰⁶

Another example of my church's pathway to love and forgiveness addresses sexism in the Church. After 125 years, a woman had never preached in our pulpit. Our then-new pastor was not in agreement with this oppression of women and sought to set a historic precedence empowered to heal and affirm rifts within our congregation. Rev. Dr. Barbara Austin Lucas, who then garnered 25 years of ministering and teaching Christians worldwide, was invited "as a testament to her gift rather than her womanhood."¹⁰⁷ When expounding upon his extended invitation to Dr. Austin Lucas, he shared, "Dr. Austin Lucas is a dynamic and gifted preacher with a passion for bringing people closer to God. She is well-respected around the city and the world and I believe she will not only bring a great and powerful message to the women in the congregation, but to everyone under the sound of her voice."¹⁰⁸ The news of her invitation to preach for the "Victory United by Christ" Woman's Day program caused quite a stir in the community. Women who had been members of the church and those elsewhere who have been kept out of the pulpit to preach the Word of God had to forgive the deceased former pastor and those deacons

¹⁰⁶Stanley C. Baldwin and Jerry O. Cook, *Love, Acceptance and Forgiveness: Being Christian in a Non-Christian World*, 2nd ed. (Ventura, CA: Gospel Light, 2009), 12.

¹⁰⁷ PRLOG, "Dr. Barbara Austin Lucas to Preach at Bethany Baptist Church Women's Day, April 27," <http://www.prlog.org/10065153-dr-barbara-austin-lucas-to-preach-at-bethany-baptist-church-women-day-april-27.html> (accessed February 2, 2014).

¹⁰⁸ Ibid.

(male lay leaders) while serving and praising the same God in the same church. Dr. Austin Lucas, when unfolding how she was led and guided to accept the invitation, shared, “I am God’s instrument, God’s vessel [who] seeks to hear God’s words and share the message with all people. I believe God has a specific purpose for me as a woman pastor...I will continue to go as God leads me [for] I am being led through the doors of [the church] not only as the first woman to preach there but also as a messenger to stand in the pulpit of this historic church.”¹⁰⁹

In *Love, Acceptance and Forgiveness: Being Christian in a Non-Christian World*, the authors introduce a definition of forgiveness as described by Catherine Marshall. She states, “Forgiveness is to release another from our non-personal judgment.”¹¹⁰ In Romans 12:19, the scripture tell us “beloved never avenge yourself, but leave it to the wrath of God, for it is written vengeance is mine, I will repay, says the Lord.” Although this historic event had the potential to be solely focused on the oppression, retribution and/or liberation of countless women congregants, our new visionary pastor made gallant steps to lead my church, if willing, towards Christ’s mandate to love, accept and forgive.

In Mathew 15, God talks about the use and misuse of talents. If you don’t use the talents that God gives you then you lose them. Sadly, my church did not use the Gifts of the Spirit sent to us and ultimately lost our pastor. The Book of Matthew share that if you are faithful over a few things I will make you ruler of many. The pastor was eventually called to a new church 10 times the size of our church. To date, my church remains at a great loss. This is a profound lesson for churches seeking to break the cycle of people

¹⁰⁹ Ibid.

¹¹⁰ Baldwin and Cook, *Love Acceptance and Forgiveness*, 23.

hurting people within the true church – the people – not brick and mortar. Romans 8:28 (NIV) reminds us that in all things God works for the good of those who love him, who have been called to his service. Believing such, the pain resulting from the loss of my former pastor became the impetus from which I was empowered to answer my greater call in ministry and to begin spiritual formation within the New York Theological Seminary (NYTS).

Since my enrollment, I have transitioned from Black Laywoman to Black Clergywoman and my ministry to non-profit organizations, clergy (men and women) and disenfranchised populations continues with a renewed vigor and vision. Most of my clients represent the poor, abused, low self-esteeming, women who have been violated one way or another but were liberated to stand up before God and man and decide that they will turn their pain and sorrows into workable solutions by starting ministries and non-profits; carrying out their work of healing the sick, feeding the hungry, sheltering the homeless, raising the child who is motherless and protecting those who are vulnerable and advocating for the voiceless.

In my work, before we can reach and teach the healing of others, we must first make sure that we love and forgive those who work against the service providers. They must forgive in order to be servant leaders, as did Barnabas, Abigail, Huldah, Ruth, and Jethro. However, Geiger succinctly insists that while we seek to answer the questions, we remain mindful that “Jesus was interested in transformation more than information.”¹¹¹

¹¹¹ Geiger, 206.

The following represent examples of the types of groups I work with as a Servant Leader offering support theology while at the same time helping people to be transformed. For them, this is what love and forgiveness looks like for:

- Black clergywomen love their church but who work against sexism in the church both by women and men.
- Frontline activist/grassroots leaders who serve oppressed communities. They see the direct effects of classism, racism and sexism.
- Non-profit staff members who feel overwhelmed and overworked and underpaid, and undervalued. Yet they love the constituents they serve so they must forgive their oppressors.
- Women reentering society after incarceration after being betrayed, mistreated and abused.
- Women of wealth who understand that their fortune which was handed down to them was made because of illegal activity or from the slaver trade and they just want to ask for forgiveness from God for their ancestors and family. They often use their charity work to ask for forgiveness.

My belief is that a common thread of love and forgiveness runs through all of us who serve and love the Lord. Paul clearly provided an example of how we are to have unity and humility in building up God's kingdom on Earth.

Psychologist Everett L. Worthington Jr. in his book *Forgiving and Reconciling: Bridges to Wholeness and Hope* tells us that "humans get hurt and offended. That is part of being human."¹¹² He further states, when we offer forgiveness to others as an altruistic gift, it is more effective than when we forgive only for our own benefit in an effort to get

¹¹² Everett L. Worthington, *Forgiving and Reconciling: Bridges to Wholeness and Hope* (Downers Grove, IL: InterVarsity Press, 2003), 15.

over the hurt. While forgiveness is something that we can do on our own, reconciliation involves another party.

In *And Now I See: A Theology of Transformation*, Robert Barron speaks about the Sermon on the Mount. His comment on one of the Beatitudes:

‘Happy are the peacemakers: they shall be called the children of God,’ is richly amplified in the course of the Sermon itself. Once more it spells out an implication of living out of the divine center, in this case enormous transformative power at the interpersonal and societal levels. The beatitude places emphasis, not so much on the peacefulness of the centered person, as on his peace-making quality. The one who has broken through the illusion of sin is capable of creating an environment conducive to peace, a place where the compassion and nonviolence of the magna anima can flourish.¹¹³

When I think about what we, Black Clergywomen, have accomplished, it has been a slow process; but, at least those of us who have taken off our eyeglasses can now take a peek into the glass ceiling and see all the different ways God can bless both man and woman working together do God’s Will in His church. I would like to imagine how life would be if I (as well as others) would just get out of the way and allow God’s light to shine so bright that when ours brothers and sisters see us, transformation occurs whereas they see the likeness of God.

Chapter 3, “God of a Second Chance: A Tale of a Female Pastor in a Transforming Merged Mission Church,” in Jeffery L. Tribble Sr.’s book, *Transformative Pastoral Leadership in the Black Church*, is a narrative of the experiences of Dr. Carol Evans over the course of her seven-year pastoral tenure at Isaiah-Matthews CME Church. Dr. Evans proves herself capable as a leader by learning how to “manage the messes,”

¹¹³ Robert Barron, *And Now I See: A Theology of Transformation* (New York: Crossroad Publishing, 1998), 230.

despite the ecclesial patriarchy of her church. What is interesting to point out in Tribble's introduction section is where he states that Dr. Carol Evans

Works in the context of urban crisis to transform attitudes and behaviors by building up the people's self-esteem. The result is not only the renovation of a burned-out facility and numerical membership growth, but also the work of building what I describe as a community of survival, healing, and wholeness. By 'keeping it real,' she and others move toward greater healing and wholeness.¹¹⁴

Townsend Gilkes reminds us of the central, indisputable role of Black women to the health and leadership of institutions in the Black community. At the heart of the Black Clergywoman is her desire and need to be equipped for engagement and effective ministry as community development work. While affirming the thrust of "liberation theologies," such as Womanist Theology, and her pioneering 'talk about God-in-the-world' theology within Martin Marty's Public Theology,¹¹⁵ Graham fails to provide criteria for developing substantive support beyond Pastoral Theology's "interpersonal levels of care"¹¹⁶ and Practical Theology's "generic actions of Christian ministry."¹¹⁷ Both allow Church leaders – laity and clergy, male and female – to support the building of a communal space fully engaged in the sustainability of development within and without the Church. Nonetheless, in contrast to pastoral and practical theologies, Support Theology seeks to offer the Academy a viable, theological progression proven to: 1) address the needs of leaders serving disadvantaged communities in times of uncertainty;

¹¹⁴ Tribble, xviii.

¹¹⁵ Public Theology, "Martin Marty's Definition of Public Theology," <http://www.pubtheo.com/page.asp?pid=1004> (accessed February 2, 2014).

¹¹⁶ Ibid.

¹¹⁷ Ibid.

2) change the process of capacity building for the faith-based leader; and 3) foster sustainability through support compassion, capacity and care.

Now six years removed from Austin-Lucas' historic Woman's Day sermon, I acknowledge my transformation that moved me from the pew to the pulpit. Her divine preachment that Woman's Day stirred up a resolve to go *wherever* God leads and guides me throughout any church and community – figuratively and literally. This “stirring of a resolve” proved to be invaluable from one I deem a colleague as a result of serving as trustees of the Brooklyn Historical Society and community development work at large. With three decades of experience educating clergy and laity for the preparation of urban ministry at prestigious institutions such as Union Theological Seminary (New York, NY), New York Theological Seminary (New York, NY), Auburn Theological Seminary (New York, NY), Shaw Divinity School (Raleigh, NC), Spelman College (Atlanta, GA) and now Alliance Theological Seminary (New York, NY), Austin Lucas operates her gifts through a holistic community development model as pastor, educator, missionary and mobilizer. She continues to be God's instrument of transformation by which all of God's people are encouraged and inspired to discern the purpose of God in every life experience.

When asked to comment on the focus of this project, Austin Lucas affirmed and asserted that “Support Theology will fill the dearth of educational leadership and spiritual guidance needed by emerging leaders and recently structured or newly formed faith-based organizations: an umbrella under which varying theological understandings can converge.” Austin Lucas continued, “The challenge for Support Theology is to assist emerging leaders and newly formed faith-based organizations to envision, establish and

erect ministries where the table envisioned by Moody-Shepherd can be placed.” From the vantage of community development work, I confirm and link Support Theology to the prophecies of Moody-Shepherd’s “sitting at the table” and Austin-Lucas’ “umbrella under which varying theological understandings converge.” Support Theology is the umbrella under which varying theological understandings can connect – moving beyond particularities and/or limitations – to envision, create, build, and establish sustainability through support compassion, capacity and care. Upon this strong, united foundation, effective ministry can be provided with integrity for the faith-based leader sitting at the table of engagement in any given context.

CHAPTER 4

TECHNICAL LEADERSHIP

Increasingly, faith based institutions in general and Black churches in particular are being recognized for the role they play in improving the quality of life of God's people. With the exceptions of a few Black churches offering housing, economic development, most of the social services offered by Black churches to the community are in the areas of senior care, homework help, scouting, pantry, and food and clothing drives.

There was no literature available regarding the training needs or requests to help Black Clergywomen engage in community development work. Therefore, I obtained information by directly interviewing and surveying Black Clergywomen who are senior pastors of their churches.

In order to engage Black Clergywomen in community development or non-profit work, our analysis and indications inform us that they must have: 1.) an orientation about community awareness, 2.) technical assistance support, and 3.) Information and Referral (I&R) support in order to increase their overall capacity. This demonstration project was ideal to test how three (3) different community development models would determine their need requirements enabling us to seek ways on how to help the three Black Clergywomen to become more equipped leaders. The women surveyed all agreed that

Black Clergywomen as prophetic leaders led by the Holy Spirit are strategically poised for community development work for such as time as this.

An Orientation about Community Awareness

When asked the question to describe their community awareness on a scale of 1 least – 5 greatest, these 3 first-time, Black Clergywomen reported: One indicated that they had no knowledge about their church community in Castle Hill nor had they been involved in any type of community work. The other two indicated some knowledge about their church's community in Mott Haven and Morrisania, but they had little engagement in community work.

Therefore a needed requirement would include introductions to the borough and to their specific neighborhood including community boards, police precincts, hospitals, existing non-profit organizations, schools, hospitals, libraries, political leaders, churches, shopping, points of interests, and groups in sessions.

Training and Technical Assistance Support

When asked the question, what skills or steps do you need to take to become more engaged in community developments, they responded:

Three participating Black Clergywomen, first-time pastors of their churches were interviewed. They indicated that they need training in the areas of how to conduct a community assessment, how to do research, time and talent management, how to start a 501(c)(3) non-profit organization, technology, program design, and how to hold neighborhood fundraising events, how to create a separate board of directors from the church, how to write a proposal, and how to create a fundraising plan were topic areas of importance. A survey of 125 faith leaders was consistent with the training and technical assistance topic areas.

Informational Resources and Referrals

When asked where do they know to go for information to help with community development work they did not know of any available services, so information about the location of professional services and what type of services they provide will be very helpful. In addition, a list of technical assistance providers and other organizations that provide community resources they can be referred to or contact for additional information, a list of emails all non-profits should know, Definition of Terms, Relevant Scriptures for Leading, Serving and Giving, Tips on How To Sustain Non-profits in a Failing Economy, Books that are read by Black Clergywomen, and which Theologians do Black Clergywomen listen to, and contact information about professional people who can help to establish NYS Incorporation and 501c3 status.

How does the senior pastorate of Black Clergywomen impact the reach of services specific to women and girls in their communities?

What we learned in our Black Giving Circle was that what Black girls need for the best chance to have positive outcomes was not about their challenges and circumstances but how the people and institutions around them rally for them to make their lives better. When we examine the effects of spirituality and religiosity on girls we knew that black clergy women could greatly impact the reach of services to women and girls.

For women, black clergywomen can relate more to their needs and hold special sessions with and for women in a sacred and special place in wish to pray and ponder ways to improve with their lives. It was stated by one churchgoer that one of the participating pastors helped with her relationship with their daughter. Black

Clergywoman having served as an auntie, mother, sister, and daughter is likely to better understand these relationships and help women and girls work them out.

- Black Clergywomen can create alliances between faith-based organizations and Black girl focused organizations to coordinate and develop joint initiatives for girls in need of community support.
- Black Clergywomen can involve women both as a group and individuals to serve as mentors
- Black Clergywomen can create special events to link together girls from the community with girls inside the church via special invites to Sunday school and the like.

The methodology of the church and community is oftentimes challenged to redefine ways in which laity, clergy and public servants administer within their service communities. Knowing all of this type of information from this Black girl study can enable Black Clergywomen to design programs and resources and funding tailored to the needs of Black girls.

How can Black Clergywomen, as prophetic leaders, empower the lives of Black women and girls within and outside their service community?

From their roles in the pulpit to the pew and in public places, Black Clergywomen can influence and empower the lives of Black women and girls.

“Black Girls in New York City: Untold Strength and Resilience” is a report on the statistics of Black girls by Dr. Avis Jones-DeWeever. One of the sections refers to spirituality, that Black girls have better lives when they have a relationship with God or a higher power. One of the areas researched examined the effects of spirituality and religion. Of the Black girls surveyed, 70% indicated that having a relationship with God or some higher power was important to them. In that study, we found that girls who valued their relationship with God performed better at school and wanted to go to

college; 56% believe that they will be successful in their lives. Girls who said they were happy indicated the importance of some type of spirituality in their lives.¹¹⁸

It was interesting to discover that the Black girls who had a relationship with God, but did not go to church had lower grades. Black girls who attended church regularly received mostly A's and B's.

On the subject of Black girls having boyfriends, getting along with their caregivers and having sex, religion and spirituality played a role. The more regularly Black girls attended church, the better the outcome in all of the above-mentioned areas.

The time has never been better for Black Clergywomen to empower the lives of Black women and girls.

The **Will** of God
Can Take You
Where

"For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plant to give you hope and a future." Jeremiah 29:11

The **Grace** of God
Will Keep You
Where

"He restores my soul: He leads me in a path of righteousness for his name sake." Psalm 23:3

The **Love** of God
Will Enfold You

And

*"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love
And to know the love of Christ, which passeth knowledge, that ye might be filled
With all the fullness of God." Ephesians 3:17, 19*

The **Mercy** of God
Will Sustain You

*"Cast your cares on the Lord and he will sustain you;
He will never let righteousness fall."
Psalm 55:22*

¹¹⁸ Jones-DeWeever, 17-18.

CHAPTER 5

OUR BRONX NEIGHBORHOODS

Too many Americans are homeless, hungry or hurting. The mere mention of the words “Faith-Based Community Development” can compel us to think about a number of ways the faith community could do more to serve God’s people not inside the church but in the community where the church resides.

Through my work first hand with the Neighborhood Technical Assistance Clinic, I know too well that the faith-based community as well as the community and civic organizations are the unsung heroes in helping those who are in need. Their compassion, care and Christian love turn lives around and provide hope and encouragement to so many who turn to the church for assistance.

To deepen our understanding of how to help Black Clergywomen to become more engaged in community development work, this demonstration project documented how the work of three Black Clergywomen, serving three neighborhoods located in the Bronx—Castle Hill, Mott Haven, and Morrisania—prepared themselves to become engaged in community development work with a focus on serving women and girls.

I am extremely proud to introduce the work of the three Black Clergywomen who worked with me over the past 6-8 months to answer the call and challenge to create a community non-profit organization as a first step to becoming engaged in community development work. When I began the recruitment and orientation process, I had no idea that three Black Clergywomen who did not know each other would all be first time senior

pastors of their church, they would all be located in the Bronx, and they were interested in creating the first 501(c)(3) designation for their church. Interestingly enough, they are enrolled in a D. Min. program, along with me.

The participating Black Clergywomen, initially introduced in Chapter I, include:

Rev. Kanyere Eaton, Senior Pastor, Fellowship Covenant Church;

Rev. Marva D. Usher-Kerr, Senior Pastor, Willis Avenue United Methodist; and

Prophetess Dr. Wanda D. Lang, Senior Pastor, Jesus Saves Back to Life

Ministries, Inc. I congratulate Prophetess Dr. Wanda D. Lang for recently defending her dissertation and for earning her D. Min. degree from New York Theological Seminary last year, May 2013.

This chapter will provide an overview of the Bronx and will introduce the three neighborhood sites in the Bronx. I discuss the phases of the project start up, review how the three different projects were executed, present the results of the work completed with each participating pastor, and will finally produce a self-help guide, which is designed to assist Black Clergywomen to create community change by engaging in community development work.

Bronx

The Bronx is the northern most of the five boroughs of New York City.

Coexistence with Bronx County, it was the last of the 62 counties of New York State to be incorporated. Located north of Manhattan and Queens, and south of Westchester County, the Bronx is the only borough that is located primarily on the mainland.

According to the 2010 United States Census, the Bronx population is 1,385,108.¹¹⁹ It is

¹¹⁹ Department of Health, "Bronx County Total population," http://www.health.ny.gov/statistics/chac/general/g96_58.htm (accessed February 2, 2014).

the fourth-largest in land area of the five boroughs, the fourth most populated, and the 3rd highest in population density.¹²⁰

In the book, *Organizing the South Bronx* by Jim Rooney, the author had this to say about the Bronx in general and the South Bronx in particular, “The South Bronx is the national emblem of urban decay.”¹²¹ He further states that “struggling with the trauma of decay of neighborhoods, families and institutions – small is beautiful. One can only rebuild creating communities painfully, encountered by encounter, meeting by meeting, demonstration by demonstration, house by house.”¹²² Jill Jonnes in *South Bronx Rising: The Rise, Fall, and Resurrection of an American City*, says, “The story of the South Bronx is not just the story of one unfortunate corner of New York City. The Borough’s history parallels that of many old American cities and urban neighborhoods, through particularities of its time and place made for a more spectacular demise than money.”¹²³

In the neighborhoods of Castle Hill, Mott Haven, and Morrisania, participating Black Clergywomen attempt to get to know their new neighborhoods, block by block.

Castle Hill

Covenant Fellowship Church, led by Pastor Kanyere Eaton, is located in the Castle Hill section of the Bronx.

Castle Hill is a primarily residential neighborhood in the South Central Section of the borough of the Bronx in New York City. Its boundaries, starting from the North and

¹²⁰ Wikipedia, “The Bronx,” last updated February 1, 2014, http://en.wikipedia.org/wiki/The_Bronx (accessed February 2, 2014).

¹²¹ Jim Rooney, *Organizing the South Bronx* (Albany, NY: State University of New York Press, 1995), ix.

¹²² Ibid., x.

¹²³ Jill Jonnes, *South Bronx Rising: The Rise, Fall, and Resurrection of an American City* (New York: Fordham University Press, 2002), xvii.

moving clockwise are: Waterbury-Westchester Avenues to the North, Westchester Creek to the east, the East River to the South, and White Plains Road to the West. Castle Hill Avenue is the primary thoroughfare through Melrose.

The main street, Castle Hill Avenue, which runs north to south, essentially divides the neighborhood. Stores, restaurants and other local businesses, including a handful of real estate offices, line both sides of the avenue.

A stroll down that street exposes the neighborhood's diversity. While Italians used to dominate the area, today there is a wide mix of people, including Latinos, African-Americans, Asians and Italians. According to the 2000 census, a little over half the residents of Community Board 9 describe themselves as Hispanic. Community Board 9 also serves Clason Point, Soundview and Parkchester.

Castle Hill is largely residential, with two-family homes, often detached, dominating the housing stock. Single-family homes, along with larger apartment buildings, dot the area.¹²⁴

Mott Haven

Willis Avenue United Methodist Church, led by Pastor Marva D. Usher-Kerr is located in the Mott Haven section of the Bronx.

Mott Haven is a primarily residential neighborhood in the Southwestern section of the Bronx in New York City. Its boundaries, starting from the north and moving clockwise are: East 149th Street to the north, the Bruckner Expressway to the east, the

¹²⁴ Joseph Plambeck, "Still Easy to Get to; Now Safer to Be In," New York Times, January 16, 2009, <http://www.nytimes.com/2009/01/18/realestate/18livi.html?adxnnl=1&pagewanted=all&adxnnlx=1381953215-hgQxD4dMkaplwidiSy/J0CA> (accessed February 2, 2014).

Bronx Kill waterway to the south, and the Harlem River to the west. East 138th Street is the primary east-west thoroughfare through Mott Haven.

Mott Haven is a high density neighborhood with a population roughly 50,000 within a square mile. The neighborhood consists primarily of Latin Americans, predominantly Puerto Ricans. Like most neighborhoods in New York City, the vast majority of households are renter occupied.

Mott Haven is dominated by tenement style apartment buildings and large public housing complexes. There are three historical districts consisting of brownstone style row houses. In the last two decades, construction of modern 2 and 3 unit row-houses and apartment buildings have increased the percentage of owners versus renters. The neighborhood contains one of the highest concentrations of NYCHA projects in the Bronx. The total land area is roughly one square miles. The terrain is low laying and flat though somewhat hilly around St. Mary's Park.¹²⁵

Morrisania

Jesus Saves Back To Life Ministries, Inc. is located in the Morrisania section of the Bronx. Morrisania is the historical name for the South Bronx in New York City, New York; mostly a low income residential neighborhood geographically located in the southwestern Bronx, New York City. Its boundaries, starting from the north and moving clockwise are: the Cross-Bronx Expressway to the north, Crotona-Prospect Avenue to the east, East 161st Street to the south, and Webster Avenue to the west.

Today the name is most commonly associated with the village of Morrisania, which is only a small corner of the original Morrisania. It is mostly a low income

¹²⁵ Wikipedia, "Mott Haven," last updated January 31, 2014, en.wikipedia.org/wiki/Mott_Haven,_Bronx (accessed February 2, 2014).

residential neighborhood geographically located in the southwestern Bronx, New York City. The neighborhood is part of Bronx Community Board 3.

Morrisania has a population over 35,000. The majority of residents in the area are of African American, Puerto Rican, and a small but growing Dominican population. The vast majority of households are in public housing. Morrisania is dominated by public housing complexes of various types, vacant lots, and tenement buildings. Most of the original housing stock which consisted of older multi-unit homes and tenements were structurally damaged or destroyed by arson and eventually razed by the city.

The city began to rehabilitate many formally abandoned tenement-style apartment buildings and designate them low income housing beginning in the late 1970s.¹²⁶

Phases of Project

1. Recruitment of Black Clergywomen

In celebration of Women's History Month, the Neighborhood Technical Assistance Clinic presented a conference - *Lead Me & Guide Me: Engaging Black Women Clergy from the Faith Community in Non-profit Work*, as part of my demonstration project. I specifically designed this conference to target Black Clergywomen. This conference was held on Thursday, March 7, 2013 at the Manhattan Municipal Building in New York City. The program was hosted by The Honorable Scott M. Stringer, Manhattan Borough President, and moderated by The Honorable Rosemonde Pierre-Louis, Deputy Manhattan Borough President.

The purpose of the conference was to hold a frank dialogue with senior pastors of their churches and leading women clergy who were interested in examining strategies for

¹²⁶ Wikipedia, "Morrisania," last updated January 31, 2014, http://en.wikipedia.org/wiki/Morrisania,_Bronx(accessed February 2, 2014).

increasing the number of women clergy in community development efforts, particularly serving women and girls.

Of the fifty (50) Black Clergywomen who participated and completed interest surveys, they identified and prioritized training needs they required to become more involved in community development work. The five (5) training topics requested were:

1. How to Start a 501 c 3
2. How to Create a Fundraising Plan
3. How to Apply for New York State Incorporation
4. How to Develop a Board of Directors
5. Proposal Writing

At this meeting, we submitted the recruitment application for participating in my Black Clergywomen demonstration project. From this group, three (3) Black Clergywomen were selected. These three Black Clergywomen were officially notified in April, 2013 that their work as well as their church would be featured as part of my study.

2. Methods of Information Gathering

During the demonstration project, I used basically 3 types of methods to gather information. These methods included the Office of the Bronx Borough President, surveys, and telephone interviews.

Bronx Borough President's Office

The Borough President of the Bronx, The Honorable Rubén Díaz, Jr., works closely with 2 faith-based groups: the Bronx Clergy Task Force, and the Bronx Clergy Roundtable. I visited with both groups to discuss the role of the faith community in improving the quality of life in the Bronx and to explore if any of the faith institutions or any affiliate non-profit organizations were serving women and girls. During these

meetings, I discovered that over 80% of the participants were men, which caused me to conclude that women clergy in the Bronx will benefit from having their own women clergy network.

I also discovered these facts about the Bronx from the Bronx Borough President's Office: "Among the five-county metropolitan area including Bronx, Kings, New York, Queens and Richmond counties, Bronx County had the largest gap between men and women, at 46.9 percent and 53.1 percent. That is 88.3 men per 100 females. Bronx County also had the most number of women living in the state of New York."

	2000	%	2010	%	Change 2000 to 2010	
Female	712,479	53.5	735,475	53.1	22,996	3.2%
Male	620,171	46.5	649,633	46.9	29,462	4.8%

Source: Bronx Borough President's Office

The Bronx Borough President's information led me to conclude that because of the high number of women living in the Bronx that there was a real need to create programs serving women and girls. Tracey McDermott, the Community Affairs Director at the office of the Bronx Borough President's Office provided a list of 19 key non-profits covering the three targeted neighborhoods. It was believed that the following key non-profit organizations may provide services to women and girls but they were not sure:

Bronx Works, Casita Maria Center for Arts & Education, Catholic Charities Community Services-HomeBase, Claremont Community Center, East Side House Settlement, Fordham Bedford Housing, Highbridge Community Life Center, Kingsbridge Heights Community Center, Kips Bay Boys & Girls Club, Mosholu Montefiore Community Center, Mount Hope Housing Corporation, New Settlement Apartments, NYCHA Community Centers –BRONX, Phipps

Community, Riverdale Neighborhood House, SEBCO Development Corporation, South Bronx Job Corp, Southeast Bronx Neighborhood, The Women's Housing and the Economic Development Corporation (WHEDCO).

Our demonstration project also set out to determine which of these key non-profits in the Bronx provided dedicated services to women and girls. To answer this question, we personally surveyed each of them. After all of their information was collected and examined, it was determined that 85% of those key non-profits did not exclusively serve women and girls. This information only reinforced the urgent need for faith-based organizations lead by Black Clergywomen to design and develop programs that are dedicated to serving women and girls.

Survey: Three Black Clergywomen Who Are Participating In the Demonstration Project

I specifically sought to gather information about the participating Black Clergywomen and I included their quotes about: what was the role of the Holy Spirit in their prophetic leadership; how they were being treated as a woman pastor at their church; how would they describe their prophetic leadership; and what theologians do they listen to. This is what they had to say in response to the following questions:

1. What role did the Holy Spirit play in your prophetic leadership?

"I have not completely developed a prophetic leadership style, but to the degree that I have the Holy Spirit, gave me the anointing and the gift to speak revealed God's will to me, provided me with an audience to which I can speak and gave me the boldness to articulate with authority." - Rev. Kanyere Eaton

"The Holy Spirit was foremost in moving us forward."
- Rev. Marva D. Usher-Kerr

"The Holy Spirit played a very important role in my prophetic leadership because most of what I've done today was led by Him. Even if man tells me, or I

hear from man, I always wait for confirmation from the Spirit. He has played and continues to play a major role in my life” – Prophetess Dr. Wanda D. Lang

2. Cite (1) situation/memory where a member of your congregation has made a negative complaint or comment about you being a woman pastor.

"Shortly after I was elected, a member (female) asked me how I felt I had the right to be in the pulpit. She noted that all of Christ's disciples were men. How could I justify being a pastor since I was female? She asked."

- Rev. Kanyere Eaton

"I clearly remember one woman once told me that no men would come to and/or attend our church because I was a woman pastor." -Rev. Marva D. Usher-Kerr

"No member has ever made a negative comment or complaint about me being a woman pastor, but I have experienced nonverbal subtlety from some of the men in our congregation." – Prophetess Dr. Wanda D. Lang

3. How would you describe prophetic leadership in the community and/or in the pulpit?

"Developing and having a voice that speaks truth to (power) even when it is not popular, difficult and/or dangerous. It is leadership that both announces and demonstrates that revealed word and will of God for God's people."

- Rev. Kanyere Eaton

"That is very specific and individual because it depends on the person anointing that God has placed on that person for the work He called them to do."

- Rev. Marva D. Usher-Kerr

"In my opinion, prophetic leadership in the community means not only being present with the people, but also meeting the needs of the people. In the pulpit, you have to teach people the importance of community because it starts with the head."- Prophetess Dr. Wanda D. Lang

4. List the (5) top theologians that you listen to

"James Hal Cone, Letty Russell & Dietrich Bonhoeffer."- Rev. Kanyere Eaton

"Charles Spurgeon" Rev. Marva D. Usher-Kerr

"Walter Brueggemann (The Prophetic Imagination), T.D. Jakes, James Hal Cone, and Dr. Martin Luther King, Jr." – Prophetess Dr. Wanda D. Lang

Survey: Black Clergywomen Who Are Senior Pastors at Their Churches

Over 50 Black Clergywomen were surveyed and 12 unduplicated responses were selected to be highlighted for the purpose of informing me on their theologian preferences (see Appendix L); their prophetic leadership and the role that the Holy Spirit has played in their prophetic leadership; the tools they are using to help God transform His people in their church's community; and the key programs at their church where God is transforming the lives of people. (See Chapter 3.)

Survey: Black Clergymen Who Are Senior Pastors at Their Churches

Twenty one Black Clergymen were asked to participate in the survey. What we immediately noticed from their responses was that the theologians that Black Clergymen listen to are basically the same as the Black Clergywomen. However, the most named minister/theologian that Black Clergymen listen to is Rev. Dr. Garnder Taylor, formally the senior pastor at Concord Baptist Church in Brooklyn.

What we highlight here are just a few of the comments provided by the Black Clergymen. We noted that all of them indicated that they were involved in community development work. None of these responses resembled the responses of the Black Clergywomen. Those who were operating programs were soft programs such as clothes closet, senior services, and food pantries. The programs operated by Black Clergymen were clearly more economically advanced.

We concluded from their information the following:

- Black Clergymen are more engaged in community development work than Black Clergywomen
- Clergy men and women listens to the same Theologians
- Black Clergymen operate more aggressive community development programs than their counterparts
- Black Clergymen operate programs for women and girls that are driven by their wives
- Black Clergywomen who are senior pastors of their churches spend less time engaging in community development work and more time working inside of the church to earn the respect of their members
- Black Clergymen request for training was different from Black Clergywomen. Men ask for training in partnership building, promoting their mission more globally; how to write a book; and training on corporate boards and how to increase engagement in economic development.

All Black Clergymen who were surveyed indicated that they were involved in some level of non-profit or community development work. When asked where they go for technical assistance, they had definite locations in mind. They mentioned places such as CAMBA, the Caribbean Women's Health Association, The Foundation Center, The Non-profit Times, The Non-profit Press, The Chronicle of Philanthropy, Idealist.org, and the Emmanuel Baptist Church. When the Black Clergywomen were asked where do they go, only 1 of the 3 women had some idea. Therefore, Black Clergymen are more aware of where resources are located to help engage them in non-profit work.

At the end of the survey, Black Clergymen shared their thoughts about the trend of Black Clergywomen serving as senior pastors:

“I think it shows the days in which we live; women have always been a vocal part of the African American religious life. I commend women who proclaim the gospel message.” - Rev. Lawrence Aker III

“I think that it is wonderful to have trained female clergy as ministers and pastors. They bring a wonderful skill set to the ministry and can be a valuable resource to congregations they are called to serve.” - Rev. David B. Cousin, Sr.

“I’m ashamed at how slow the African American Church has moved to take seriously the candidacy of women for Senior Pastor slots. Gender should never be a factor in whether or not a person is a viable candidate for the pastorate. While there has been some movement (Drs. Gina Stewart, Cynthia Hale, Fran Manning, and Bishop Vashti McKenzie), it’s been glacial.” - Rev. Dr. Anthony L. Trufant

Telephone Interviews

In telephone interviews conducted with 25 Black Clergywomen, I asked one key question: How many of you sense that you have developed a program successfully for women and girls in your church’s community, only 1 said, “Yes.” All of the programs serving women and girls were programs that they kept when they took over the church and they were very soft programs such as the Girl’s Scouts. There were no programs dedicated for serving women and girls beyond the Girl’s Scouts or the Brownies.

3. Implementation of the Demonstration Project

A. Orientation

After selecting the 3 Black Clergywomen to participate in the demonstration project, I sent a consent form, asking each participant to sign off on the form, not only to participate but to also allow access to the work of their church. Each Black Clergywoman both provided their verbal and written consent to participate. Following consent, I called an initial meeting for us to meet for lunch in the cafeteria at The Interchurch Center, located at 475 Riverside Drive, New York, NY 10115. We agreed to meet in the chapel for prayer, and then we walked down together to have our orientation lunch. During the orientation lunch, we covered the following topics:

- Introductions
- Purpose of Demonstration Project
- Challenge Statement & 3 Objectives
- Expectations & Outcomes
- Timeline
- Final product
- Questions & Answers

Each Clergywoman was provided a copy of the Black Woman Black Girls Report, “Black Girls in New York City: Untold Strength & Resilience,” a list of the Black Clergywomen who had participated in our recruitment meeting in March, and a contact sheet for keeping in touch with one another. That meeting served as a bonding time for all of us, and the participants discussed the advantages of staying in touch with each other after the demonstration was over.

B. Assessment

I met with each Clergywoman to determine her situation, status, and heart for the work of this demonstration project. I also assessed the support that could be provided by their church. What we spoke about during our initial assessment absolutely changed as we moved through the journey of the project for a variety of resources, limited volunteers, lack of money and shift in program design.

C. Support to Obtain Non-profit Legal Status

During the early 1990s, I had the opportunity to consult with an organization in the Bronx - A Better Bronx for Youth, led by Medina Sadiq, Esq. This organization was a collaboration of youth-serving organizations. I was assigned to provide technical assistance and training for Bronx youth groups and to assist with grant making to these institutions. After consulting at a Better Bronx for Youth for a couple of years, I decided to create my own non-profit organization in 1977, to provide strategic support to

strengthen the work of non-profits from all five boroughs. Attorney Medina Sadiq filed my paperwork to begin the process of the Neighborhood Technical Assistance Clinic becoming a legal non-profit. During the demonstration project, I realized there were two obvious choices for assisting three Black Clergywomen to become engaged in community development work. I could refer these senior pastors to Lawyers Alliance for New York who could help with non-profit incorporation, or I could refer them to Attorney Medina Sadiq. I chose the latter because of the personalized attention these pastors would receive from a Black female lawyer from the Bronx and the time for filing these incorporation papers would be a lot less.

I am proud to introduce the background of the professional and technical provider Medina Sadiq, Esq., who chose to assist me in this project by helping each of the three pastors to file for their 501(c)(3) non-profit status as the first step of becoming engaged in community development work.

Ms. Sadiq was born and raised in Harlem, New York. Medina Sadiq is descended from proud Puerto Rican parents. After a solid career in providing Mediation services in the NYC Family Courts, Ms. Sadiq attended Northeastern University School of Law where she focused on Feminist Jurisprudence. After completing law school and upon returning to NYC, Ms. Sadiq founded A Better Bronx for Youth Consortium where she provided technical assistance and legal services to non-profits organizations that serve youth. After more than 10 years and several hundred non-profits served, using her years of experience, Ms. Sadiq decided to spin off into her own consulting firm, As-Sadiq Associates. Currently she works to organize new non-profit organizations providing support to create new board of directors, tax exemption and strategic planning. Her client

list includes City Harvest of NYC, NYC Councilwoman Maria Arroyo, NYC Department of Health and Mental Hygiene.

Attorney Madina Sadiq, Esq. had this to report about her work with each Black Clergywoman who participated in this demonstration project:

Rev Kanyere Eaton Fellowship Covenant Church

“I began meeting with Deacon Jacqueline Ravenell at the Fellowship Covenant Church on July 12, 2013. To date I have met with Deacon Ravenell three times. When I first met with Deacon, there was discussion of the new organization but it had no name or clear mission. We agreed that I would return once the board (of the new organization) had an opportunity to form and meet.

When I returned on September 3, Deacon informed me that the 501(c)(3) of the umbrella church Evangelical Covenant Church (which Fellowship is a member of) would cover any activities undertaken by the Fellowship Covenant Church. I explained that this might complicate their fundraising efforts but they could in fact operate under their 501(c)(3). As I did not want to appear self-interested, I did not push the fact that they would be better protected by acquiring a separate tax exempted organization. However I did leave Deacon with some pertinent questions regarding liability if something goes wrong at a program of the church. Later on in September, Deacon called with the responses to my questions. Based on those answers it became clear that it would be best for the church that there is a separate non-profit organization conducting programs on premises.

On October 11, I met with Deacon Ravenell once again. At that time we agreed that the church would incorporate a new non-profit organization called Castle Hill Resource Center. Deacon submitted payment for the incorporation and the legal fees.

Tax exemption fees (\$850) will be paid at the time when that application is ready. I provided sample By-Laws and Conflict of Interest policy for the board of director's to review and ratify. Certificate of Incorporation was mailed in to the State on October 12 and expected to be filed by October 31. Once certificate of incorporation has been filed and the policies ratified, the 501(c) (3) paperwork will be submitted.”

Rev. Marva D. Usher-Kerr Willis Avenue United Methodist Church

“I first met with Pastor Marva on July 9 at my office in the Bronx. She had lively stories and expressed a clear need to create a new non-profit but was not sure that she was ready to file for 501 (c) (3) for several reasons, one being the cost. The Pastor presented a program that would work specifically with the women in her congregation. Many of the women are single mothers, all are certainly poor. There are many fatherless children in the church as well. Pastor Marva will be providing services from food and clothes to educational support and mentorship.

We began the process of incorporation for Hope For Mott Haven, Inc. during the end of July although the organization file date is October 1, 2013 due to unrelated problems with the filing. The first filing was lost in the fax and had to be resubmitted. The filing was finally accepted. We are still waiting for the Certified Certificate which can be used if we submit a tax exemption application to IRS. Otherwise the Incorporation can be used to begin to establish itself as a separate entity from the church and to open a new bank account for example.”

Prophetess Dr. Wanda D. Lang Jesus Saves Back To Life Ministries

“I originally met with Pastor Lang on June 17, 2013 to discuss her vision and need for legal assistance. We met at her office at Riverside Drive in NYC. The organization already had drafted a vision statement, (a business plan) and preliminary projected budget. The Pastor presented an organization with the mission of providing services specific to BOYS and to Girls, Mentorship, GED prep, job training and health education. I recommended that in addition to incorporating, the organization seek federal tax exemption. Pastor Lang agreed that she wanted to create a new 501(c) (3) organization for Community Organization Reliable for Everyone, Inc. (CORE).

The first legal step in this process was to apply for consent from the NYS Department of Education to conduct any educational programs. Once the consent was granted (July 11,2013) we went on to submit the incorporation papers and to get policies approved by the board of directors. I was able to complete this process easily because the plan was already written. I presented the board with sample by-laws, and a conflict of interest policy. Both were approved by August 5, 2013. I was then able to complete the 501(c)(3) application including the narrative and attachments. Having the projected budget helped tremendously in completing the tax exemption forms. Forms were submitted to IRS on August 10, 2013. On October 1, 2013 we received a letter from IRS informing us that they did in fact have the application for 501(c) (3). We should hear back from IRS in 6-12 months. The fees totaled \$1,935.”

Attorney Sadiq can be reached at: msadiq@sobobid.org

Action Planning for Each Participating Senior Black Clergywoman

Rev. Kanyere Eaton:

Short Term Goal: To plan the first Women's History Month Program presented by Fellowship Covenant Church, serving the Castle Hill Section of the Bronx. To collaborate with Planned Parenthood to help girls in Castle Hill to make healthy choices.

Long Term Goal: Open the doors of the church to leave space to community groups serving women and girls.

Rev. Marva D. Usher-Kerr:

Short Term Goal: To create the Garden of Hope, planting flowers in the names of the women of the Bible.

Long Term Goal: To use the Women of the Bible Curriculum and use it as a guide for Bible study during Women's History Month.

Dr. Wanda D. Lang:

Short Term Goal: To stimulate a trust relationship between CORE and the community, initially with the local women shelters.

Long Term Goal: To create a youth development center focusing on youth with a special emphasis on women and girls.

CHAPTER 6

SUPPORT SERVICES

Understanding Mission vs. Vision

When thinking about engaging in non-profit work, it is very important to first conduct a needs assessment of your church's community to determine what is currently going on in the program area you wish to consider a new project. You then want to think about where are the gaps in services in the target area of the church. Once you identify the gaps in services, you can then work on a mission and vision statement for the work you want to do.

When designing a mission statement, you should address three basic points. They are: what you do, where you do it, and who you do it for. The mission statement should reflect the values and the goals, and it helps to inform your work. The mission and vision statements should articulate what your organization does.

To help you know the difference between a mission statement and a vision statement, remember that a mission statement provides an overview of your organization, and helps you to realize your vision by identifying target audience, values and goals of your organization and service areas, while a vision statement expresses an organization's goal outcomes and purpose of existence.

Identification of Professional and Technical Assistance Services

There were 65 professional and technical assistance services identified and compiled to inform, educate and assist Black Clergywomen to become engaged in community development and non-profit work today, as well as to help them in the future to expand their services. While this is not a complete list of New York City resources for emerging non-profit organizations and faith based information,, it is intended to help those who are in need with non-profit start-up efforts. In consultation with The Foundation Center, The New York Community Trust, and members of my site team, I have compiled these technical professional and technical assistance services in basically twelve (12) categories:

1. Bronx Clergy Coalitions
2. New York State Incorporation and 501 3c 3 Legal Status
3. A Network of Foundations
4. Academic Programs
5. Arts Resources
6. Consulting, Training, and Resources
7. Employment in the Non-profit Sector
8. Legal Services/Accounting
9. Resources for Small Businesses and Start-ups
10. Service Organizations and Associations
11. Technology
12. Volunteer Resources

Bronx Clergy Coalitions:

Bronx Clergy Roundtable

1015 East Gun Hill Road

Bronx, NY 10469

Phone: 718-231-1033

Email: mail@bccjr.org

The Bronx Clergy Roundtable, launched in May 2011, was formed as an action coalition of faith-based and community-based organizations that work in collaboration with local leaders, government agencies, corporate partners, foundations, and community members to address the multitude of complex issues facing historically underserved communities in the Bronx.

Utilizing its strength as a collaborative organization, the BCR is over 500 partners strong making it the largest partner-coalition in the Bronx. It consists of six roundtables: education, immigration, poverty, housing, health and mental health, and criminal justice. These roundtables work together to meet the dire needs of our communities.

Bronx Clergy Task Force

127-159 Dreiser Loop

Patio Level

Bronx, NY 10475

Phone: 718-790-9120

Fax: 718-790-9123

Email: cogcministries@aol.com

The Bronx Clergy Task Force in connection with the Borough President's Office of faith-based initiatives is an informational network of clergy, faith-based organizations and community organizations bringing the most up-to-date information on all the services that are available to the community. Services such as: Healthcare, Job Fairs, Legal issues, housing, education, financial literacy, insurance initiatives, etc.

As faith-based and community leaders the objectives of the BXCTF is to aid in the revitalization of distressed communities, preventing deterioration, diminish

neighborhood tensions, eliminating prejudice, injustice and discrimination that affect mankind. To cultivate socio-economic development in the various regions and surrounding district that will benefit the communities.

The BXCTF takes a “holistic” approach towards the communities and its future. Teamwork without any particular religious conviction, but with an acute sense of responsibility for the common good and obligation to the restoration of a healthy environment is their philosophy and approach.

They are dedicated to recruit, form and deploy a new generation of Faith Based and Community Leaders who have committed to upholding and building up the Body of the Community. They educate and provide resources for these communities which are in need for improvement.

New York State Incorporation and 501 c 3 Legal Status:

New York State Department of State
Division of Corporations, State Records and Uniform Commercial Code
One Commerce Plaza,
99 Washington Avenue
Albany, NY 12231
Website: <http://www.dos.ny.gov>

Lawyers Alliance for New York
330 Seventh Avenue
New York, NY 10001
Phone: (212) 219-1800
Fax: (212) 941-7458
Email: info@lany.org

Lawyers Alliance for New York provides corporate and tax legal services for not-for-profits in New York City and helps organizations to incorporate and apply to the IRS for 501(c)(3) charitable status.

Its staff, Board, and volunteer attorneys are an unparalleled team of legal professionals who, together with their donors, are dedicated to improving the quality of life for people in low-income communities throughout New York City.

Each year their legal staff, joined by more than 1,300 volunteer attorneys from more than 100 law firms and corporate legal departments, serves thousands of non-profits working in all five boroughs.

Their non-profit clients receive legal counsel on corporate structure and governance, tax, real estate, employment, intellectual property, and other business and transactional law issues that are critical to their operations. In addition, they present dozens of educational workshops and offer a series of publications, all designed to help non-profit managers meet the legal challenges that they face when pursuing their missions.

By specializing in business and transactional legal services for non-profits, Lawyers Alliance directly impacts the non-profit sector and New York City communities.

A Network of Foundations:

Foundation Center
79 Fifth Avenue/16th Street
New York, NY 10003-3076
Phone: (212) 620-4230

The Foundation Center was established in 1956 and today is supported by close to 550 foundations; the Foundation Center is the leading source of information about philanthropy worldwide. Through data, analysis, and training, it connects people who want to change the world to the resources they need to succeed. The Center maintains the most comprehensive database on U.S. and, increasingly, global grantmakers and their grants — a robust, accessible knowledge bank for the sector. It also operates research,

education, and training programs designed to advance knowledge of philanthropy at every level. Thousands of people visit the Center's web site each day and are served in its five regional library/learning centers and its network of 470 funding information centers located in public libraries, community foundations, and educational institutions nationwide and around the world.

Publishing books ranging from basic primers on fundraising and non-profit management to comprehensive reference works.

Academic Programs:

The School of Public Affairs at Baruch College

137 East 22 Street, 3rd Fl., Suite 309

New York, New York 10010-5585

Phone: (212) 802-5900

Fax: (212) 802-5903

Email: stan_altman@baruch.cuny.edu

The School of Public Affairs at Baruch College of the City University of New York

specializes in teaching, research and service in the areas of municipal government, non-profit administration, policy analysis and evaluation, health care policy and educational administration. The School offers graduate, undergraduate and executive degree programs. The School operates nationally recognized research centers, including: Center for Innovation and Leadership in Government, Center for Educational Leadership, Center on Equality, Pluralism and Policy, Center for the Study of Business and Government, and the Baruch Survey Research Unit.

Columbia Business School

Programs in Social Enterprise

Executive Education

Armstrong Hall, 4th Floor

New York, New York 10025

Phone: (800) 692-3932

Fax: (212) 531-4743

Email: execed@columbia.edu

Columbia University's Programs in Social Enterprise offers various options for non-profit leaders, including the Institute for Not-for-Profit Management, an Open Enrollment program offering graduate-level management education for non-profit professionals. There are also Custom Programs, designed for specific organizations to provide training for the employees of those organizations.

The Hunter College School of Social Work

129 E 79th Street
New York, NY 10021
Phone: (212) 452-7000

The Hunter College School of Social Work, established in 1958, offers several pathways leading to the master of social work degree. The M.S.W. program is accredited by the Council on Social Work Education. The primary goal of the program is to prepare students for responsible, advanced, and creative practice in social work. As a public graduate school of social work in New York City, the School recognizes a special responsibility toward serving the urban community under social agency auspices.

The School of Social Work at Columbia University

1255 Amsterdam Avenue
New York, NY 10027
Phone: (212) 851-2300
Email: socialwork@columbia.edu

The School of Social Work at Columbia University offers a variety of programs that ultimately lead to the Master of Science in Social Work (The MS in Social Work at Columbia is the equivalent of the MSW). Programs are organized around in-depth study of one of five social work methods and on focused study of one of seven fields of practice. The School also offers a doctoral program in social work.

Milano The New School for Management and Urban Policy

72 Fifth Avenue, New York, NY 10011

Phone: (212) 229-5311

Fax: (212) 229-5354

The School for Management and Urban Policy offers master's degree programs oriented toward public policy and non-profit management, including Health Services Management and Policy, Human Resources Management, Non-profit Management, Organizational Change Management, and Urban Policy Analysis and Management. The program offers a Ph.D. in Public and Urban Policy, as well as various professional development programs.

The Robert F. Wagner Graduate School of Public Service

295 Lafayette Street

New York, NY 10012-9604

Phone: (212) 998-7400

Email: wagner@nyu.edu

The Robert F. Wagner Graduate School of Public Service at New York University offers advanced programs leading to the professional degrees of Master of Public Administration, Master of Urban Planning, Master of Science in Management, and Doctor of Philosophy. Through these rigorous programs, NYU Wagner educates the future leaders of public, non-profit, and health institutions as well as private organizations serving the public sector. NYU Wagner prepares serious, talented professionals to face the constantly changing challenges of public service.

The Wurzweiler School of Social Work

Belfer Hall

2495 Amsterdam Avenue

New York, NY 10033

Phone: (212) 960-0800

The Wurzweiler School of Social Work at Yeshiva University is dedicated to education, social work practice, and research. The School offers flexible Master's, Doctoral, and Certificate

programs in Social Work with an emphasis on social work values and ethics.

Arts Resources:

Americans for the Arts

New York Office
One East 53rd Street
New York, NY 10022
Phone: (212) 223-2787
Fax: (212) 980-4857
Email: **webmaster@artsusa.org**

With offices in Washington and New York, and more than 5,000 organizational and individual members and stakeholders across the country, Americans for the Arts is focused on three primary goals: fostering an environment in which the arts can thrive and contribute to the creation of more livable communities; generating more public- and private-sector resources for the arts and arts education; and, finally, building individual appreciation of the value of the arts.

Bronx Council on the Arts

1738 Hone Avenue
Bronx, NY 10461-1486
Phone: (718) 931-9500
Fax: (718) 409-6445
e-mail: **bronxart@bronxarts.org**

Services provided by the **Bronx Council on the Arts (BCA)** include direct financial support to individual artists and non-profit organizations; information services and technical assistance; education and community programming; advocacy and the operation of our Longwood Arts Project; an exhibition gallery and cyber arts program; and the Bronx Writers Center, an initiative dedicated to the creative and professional development of our writers.

Brooklyn Arts Council

195 Cadman Plaza West
Brooklyn, NY 11201
Phone: (718) 625-0080
Fax: (718) 625-3294
Email: **bac@brooklynartscouncil.org**

In the firm belief that culture contributes to the health of the community, **Brooklyn Arts Council** takes a leadership role in creating an environment conducive to the arts, and provides grants, resources, referrals, networking opportunities, seminars, and other activities that support and encourage the arts.

Council on the Arts & Humanities for Staten Island

Snug Harbor Cultural Center
1000 Richmond Terrace
Staten Island, NY 10301
Phone: (718) 447-3329
Fax: (718) 442-8572
Email: info@statenilandarts.org

The mission of the **Council on the Arts & Humanities for Staten Island** is to develop, foster and promote the arts, cultural and humanities activities on Staten Island.

Creative Capital

65 Bleecker Street, 7th Floor
New York, NY, 10012
Phone: (212) 598-9900
Email: connect@creative-capital.org

Creative Capital, a New York City-based non-profit organization, acts as a catalyst for the development of adventurous and imaginative ideas by supporting artists who pursue innovation in form and/or content in the performing and visual arts, film and video, and in emerging fields.

Lower Manhattan Cultural Council

One Wall Street Court
Second Floor
New York, NY 10005
Phone: (212) 219-9401
Fax: (212) 219-2058
Email: info@lmcc.net

The Lower Manhattan Cultural Council serves artists and art audiences in New York City's financial district and throughout the city's diverse neighborhoods and cultural

communities. This is accomplished in four ways: supporting artists and arts organizations with funding, career support and audience development; fostering public participation in the arts through free events in visual, performing and new-media arts; and arts advocacy.

New York Foundation for the Arts
155 Avenue of the Americas, 14th Floor
New York, NY 10013-1507
Phone: (212) 366-6900
Fax: (212) 366-1778
Email: nyfainfo@nyfa.org

The New York Foundation for the Arts (NYFA) is a statewide service organization for artists that provides this free national information resource for artists in all disciplines and for those who support them in any way.

The New York State Council on the Arts
175 Varick Street
New York, NY 10014-4604
Phone: (212) 627-4455
TDD: (800) 895-9838

The New York State Council on the Arts hosts a web page listing **resources for artists** in New York State, from resources offering very general support to those specific to the individual arts. The site also provides link to local community arts groups as well as information about funding for artists.

Queens Council on the Arts
One Forest Park at Oak Ridge
Woodhaven, NY 11421-1166
Phone: (718) 647-3377
Fax: (718) 647-5036
Email: qca@queenscouncilarts.org

The Queens Council on the Arts is a non-profit arts organization founded in 1966 to support, promote, and develop the arts in Queens County. Its mission is to assist arts organizations and individual artists and to present our diverse cultural resources to the two

million residents of our borough, to residents of other boroughs, and to visitors to New York City.

Consulting, Training, and Resources:

Community Resource Exchange

42 Broadway, 20th Floor

New York, NY 10004

Phone: (212) 894-3394

Fax: (212) 616-4994

Email: info@crenyc.org

CRE helps New York City non-profits achieve their missions through customized consulting, coaching, and leadership development. Our services enable non-profits to find solutions to challenges they face, address issues that prevent them from achieving their full potential, and demonstrate the results they are achieving in order to make the case for greater investment. Our capacity building addresses the foundations for non-profit success: effective leadership, effective programs, financial strength, and high performing staff.

Neighborhood Technical Assistance Clinic

544 McDonough Street

Brooklyn, New York 11233

Phone: (718) 455-3784

Fax: (718) 573-4490

Email: volivere@aol.com

Web site: www.neighborhoodclinic.org

The Neighborhood Technical Assistance Clinic provides strategic direction, organizational oversight and technical assistance clinics to grassroots non-profits and grantmakers. They create dialogues between funders, community-based and faith-based organizations to grow sound grassroots delivery of programs and services for neighborhood needs.

The Non-profit Coordinating Committee of New York, Inc. (NPCC)

1350 Broadway, No. 1801

New York, NY 10018

Phone: (212) 502-4191
Fax: (212) 502-4189
Email: info@npccny.org

The Non-profit Coordinating Committee of New York, Inc. (NPCC) is a not-for-profit organization established in 1984 to help non-profits meet common challenges and problems, to serve as a meeting ground, and to strengthen the non-profit sector as a whole. NPCC publishes a monthly newsletter, *New York Non-profits*, offers workshops and roundtables on management issues, provides low-cost vendor services, convenes a monthly Government Relations Committee providing a watchful eye over government and legislative issues affecting the sector, and maintains a website with writings on matters pertaining to operating a non-profit.

Resource Development Network

Phone: (908) 272-1209
Email: info@resourcedevelopmentnetwork.com

Resource Development Network, a thirteen-year-old fund raising consulting firm, is a network of consultants with offices in New Jersey and New York City. Its area of specialization is proposal writing for youth, social service and education organizations in New York and New Jersey.

Support Center for Non-profit Management

305 Seventh Avenue, 11th Floor
New York NY 10001
Phone: (212) 924-6744
Fax: (212) 924-9544

The Support Center for Non-profit Management helps organizations increase their impact. Building on agencies' traditions, culture and strengths, its mission is to help shape management and leadership solutions that support their mission and expand internal capacity. The Support Center provides management training and consulting, disseminates information and practical resources to the sector, and works to build strategic alliances.

Employment in the Non-profit Sector:

The Career Center at Idealist.org

The Career Center at Idealist.org offers useful advice and other helpful resources for those seeking employment in the non-profit sector.

New York Foundation for the Arts

155 Avenue of the Americas, 6th Floor

New York, NY 10013-1507

Phone: (212) 366-6900

Fax: (212) 366-1778

Email: nyfainfo@nyfa.org

NYFA Classifieds offers **Jobs in the Arts**, a targeted listing of jobs in the New York metropolitan area. Free registration to view all sections of the NYFA web site, including the job listings, is required.

Professionals for Non-profits, Inc.

515 Madison Avenue

New York, NY 10022

Phone: (212) 546-9091

Fax: (212) 546-9094

Professionals for Non-profits, Inc. (PNP), based in New York City, is a staffing company that specializes in providing temporary and permanent staff to non-profits.

Legal/Accounting Services:

The Bookkeeping Center (TBKC)

27 W. 20th St, Suite 706

New York, NY 10011

Phone: (212) 242-6010

Fax: (212) 242-6117

E-mail: max@tbkc.org

The Bookkeeping Center provides accurate and specialized bookkeeping for non-profits in New York City. At a sliding scale, TBKC offers clients a wide variety of services including check writing and deposits, monthly bank reconciliations, budgeting and cash flows, and financial statements and reports. Preliminary consultation and the latest QuickBooks software

installation are also offered at no cost (software not included).

Legal Aid Society of New York

Legal Aid Society Headquarters

199 Water Street

New York, NY 10038

Phone: (212) 577-3300

Fax: (212) 509-8761

For offices in every city borough, please see **Locations**

Legal Aid Society's Community Development Project (CDP) provides support for three client groups: low-income non-profit organizations, low-income entrepreneurs, and low-income housing cooperatives. Areas of service include: Incorporation Financing Tax issues Lease negotiations Corporate governance.

Orley G. Cameron CPA, LLC

739 Utica Ave

Brooklyn NY 11203

Tel: 718-467-8535

Fax: 718-953-8323

Email: info@orleycam.com

Web Site: WWW.orleycam.com

The firm offers auditing, accounting, tax preparation planning and management advisory services. We specialize in accounting and auditing for small businesses and not-for-profit organizations, especially those that receive government funds. Our audit services enable organizations to comply with government funding audit requirements. As part of our audit, where needed, we provide suggestions for improving management practices. Our accounting services give small organizations access to expertise that only larger organizations can afford. We provide payroll service which is competitive with the national bureaus, but has the flexibility that small firms need.

New York Lawyers for the Public Interest

151 West 30th Street, 11th Floor
New York, New York 10001-4007
Phone: (212) 244-4664
Fax: (212) 244-4570
TDD: (212) 244-3692

New York Lawyers for the Public Interest works with more than 80 of the top law firms in New York City to provide free legal assistance to community organizations.

Simply Budgeting Inc.

A New York City Certified Minority/Women Business Enterprise
910 Park Place, 1D
Brooklyn, NY 11216
(718) 832-8300 Office/Fax
Email: simplybud@aol.com
Web Site: www.simplybudgeting.com

Sabra Richardson (a former Assistant Vice-President/Branch Manager at Chase Manhattan Bank) is the President of her own Financial/Business Management Consulting Company Simply Budgeting Inc. that she describes as the “Missing Link” in the Financial/Business Service Sector.

Simply Budgeting is a New York City Certified Women/Minority Business Enterprise. The company specializes in assisting Small/Medium Size Enterprises (SMEs), Government Agencies and Non Profits in the strategy necessary to achieve their business goals. Simply, will capture the business’ financial information using QuickBooks. The data gathered will be used to generate, weekly, quarterly and annual reports. Using this information from these reports, Simply will meet with key stakeholders to create a strategy that will assist it in the overall growth of the business.

Urban Justice Center

123 William Street, 16th Floor
New York, NY 10038
Phone: (646) 602-5600
Fax: (212) 533-4598

The organization's Community Development Project (CDP) provides legal, technical, research, and policy assistance to grassroots community groups. Through General Counsel and Transactional Legal Services, it offers legal services to grassroots organizations, including incorporation and tax exemption, complying with non-profit, employment, and tax laws, and real estate and lease issues.

Volunteer Lawyers for the Arts

1 East 53rd St, 6th Floor
New York, NY 10022-4201
Phone: (212) 319-ARTS, ext. 1
Fax: (212) 752-6575

Volunteer Lawyers for the Arts is a New York-based organization that offers volunteer legal services to arts organizations and individual artists nationwide. Among the services is the Art Law Line, a multilingual hotline for art law-related questions, consultation services, and an attorney referral service.

Resources for Small Businesses and Start-ups:

Audubon Partnership for Economic Development

503 W. 207th Street
New York, NY 10034
Phone: (212) 544-2100
Fax: (212) 544-0248
Email: info@audubonpartnership.org

Audubon Partnership for Economic Development's Community Business Partners program provides guidance to access financing and tools; it assists with the development of business plans, loan packaging, technical assistance, minority certification, and computer training. It runs the Inwood Housing Preservation Program, aimed at preventing further deterioration of the housing stock in Inwood and Washington Heights.

Business Outreach Center Network

Central Office
85 South Oxford Street, 2nd Fl.

Brooklyn, NY 11217
Phone: (718) 624-9115
Fax: (718) 246-1881
Email: **info@bocnet.org**

Business Outreach Center Network (BOC) is a micro-enterprise/small business development organization located in New York City and in Newark, New Jersey. The BOC Network provides information, technical assistance, financing, and other services and resources, free of charge to small businesses and enterprises. BOC Capital Corporation Small Business Loan Fund provides flexible loans of up to \$25,000. Its Childcare Business Development Project provides help to home-based childcare providers. The agency's Crunch Program uses a combination of counseling and computer technology to build spreadsheets that identify mismatches between planned actions and hoped-for results in sales, expenditures, and timing.

New York City Department of Small Business Services
NYC Business Solutions
110 William Street, 7th Floor
New York, NY 10038
Phone: (212) 618-8731

New York City Department of Small Business Services runs NYC Business Solutions, which provides free services to help businesses start, operate, and expand in New York City. Among the free services offered are business courses, legal assistance, training, help in recruitment, and certification. To find a location near you, visit the NYC Business Solutions Centers section of the web site.

New York City Economic Development Corporation
110 William Street
New York, NY 10038
Phone: (888) NYC-0100 or (212) 619-5000

New York City Economic Development Corporation operates a variety of programs in each of the five boroughs with an eye toward strengthening the competitive position of the City's

business sector. Its Center for Economic Transformation supports the business sector by providing access to capital, office space, technical assistance, and mentorship. It lists key web sites of interest to small businesses and start-ups.

NYC Small Business Resource Center
The New York Public Library
Science, Industry & Business Library (SIBL)
188 Madison Avenue at 34th Street
New York, NY 10016
Phone: (212) 592-7000

The New York Public Library's NYC Small Business Resource Center provides online access to information and learning tools for start-up businesses. These include a services directory, guides to starting and running a small business in New York, business plans and forms, as well as business advice and counseling at SIBL through the SCORE program. Many other resources, including online training and videos, are also accessible through this web site.

The Regional Alliance for Small Contractors, Inc.
New York Office
625 Eighth Avenue, 2nd Floor
Port Authority Bus Terminal - North Wing
New York, NY 10018
Phone: (212) 268-2991
Fax: (212) 268-7509
Email: regionalalliance.ny@verizon.net

Seedco
915 Broadway, 17th Floor
New York, NY 10010
Phone: (212) 473-0255
Fax: (212) 473-0357
Email: info@seedco.org

Seedco is a national non-profit organization that provides workforce development programs, work and family support services, and “community finance and small business services.” Through its subsidiary Seedco Financial Services, it offers small business and non-

profit organization lending, technical assistance, and other services. It also runs an anti-poverty program that serves, Opportunity NYC, based on family and work rewards. Find program offices in New York in the Contact section of the web site.

The Service Corps of Retired Executives

Main Office
26 Federal Plaza, Room 3100
New York, NY 10278
Phone: (212) 264-4507
Fax: (212) 264-4963
Email: ask@scorenyc.org

The Service Corps of Retired Executives (SCORE) is a non-profit volunteer association of businesspeople who provide counseling on how to start a business and offer help to people who are in business and experiencing difficulties. The service is free. Walk-in service is available at some sites.

U.S. Small Business Administration

SBA Region II Office
26 Federal Plaza Suite 3108
New York, NY 10278
Phone: (212) 264-1450

New York District Office

26 Federal Plaza, Suite 3100
New York, NY 10278
Phone: (212) 264-4354
Fax: (212) 264-4963

U.S. Small Business Administration Financial Assistance Program makes loans available for purposes such as expansion, equipment purchases, working capital and inventory. Small Business Development Centers for the New York area can be found online through the Association of Small Business Development Centers.

Washington Heights and Inwood Development Corporation

57 Wadsworth Avenue
New York, NY 10033
Phone: (212) 795-1600

Fax: (212) 781-4051
Email: **Info@whidc.org**

Washington Heights and Inwood Development Corporation's BO\$\$ Business

Development Loan Program provides direct loans of up to \$25,000 to small community-based existing and new businesses, primarily in upper Manhattan.

Service Organizations and Associations:

The Association of Fundraising Professionals (AFP)

AFP Greater New York Chapter

211 West 56th Street, Suite 7J

New York, NY 10019

Phone: (212) 582-8565

Fax: (212) 582-8492

Email: **membership@nycafp.org**

The Association of Fundraising Professionals (AFP) represents 26,000 members in 174 chapters in the United States, Canada, Mexico, and China working to advance philanthropy through advocacy, research, education, and certification programs. Its New York Chapter is the founding chapter of the AFP and the nation's largest association dedicated to harnessing the spirit of philanthropy. The AFP also boasts a Long Island Chapter, whose stated objectives are to advance professionalism, foster ethical standards, and promote public understanding of philanthropy and fund raising.

BoardServeNYC

United Way of New York City

2 Park Avenue, 2nd Floor

New York, NY 10016

Phone: (212) 251-2500

Email: **boardservenyc@uwnyc.org**

A United Way of New York City initiative, **BoardServeNYC** provides a free service to non-profits by matching New York City organizations with prospective board members who

have undergone governance training. Eligibility and other information as well as an initial application form can be found **online**.

Cause Effective

505 Eighth Avenue
Suite 1212
New York, NY 10018
Phone: (212) 643-7093
Fax: (212) 643-0137
E-mail: info@causeeffective.org

Cause Effective provides consulting services for non-profits in three major areas: board development, special events, and fundraising. It offers individual consultation and assessment, as well as workshops and other training. Learn more about the services and training offered in each of these areas of expertise on the organization's web site. Cause Effective can provide pro bono services to eligible organizations. Find out whether your organization is eligible here.

New York Council of Non-profits

272 Broadway
Albany, New York 12204
Phone: (518) 434-9194
Toll Free: (800) 515-5012
Fax: (518) 434-0392
Twitter: <http://twitter.com/nycouncilnps>

New York City Office
305 7th Avenue @ 27th, 11th Floor
New York, NY 10001
Phone: (917) 522-8304

The New York Council of Non-profits (NYCON) is a membership organization that serves non-profit organizations throughout New York State. It provides legal and financial services to non-profits of all kinds and a variety of group purchasing, insurance, and employee benefits in the context of membership. NYCON is a member of the National Council of Non-profit Associations, the National Association of Planning Councils, the Alliance for Non-profit

Management, and Governance Matters.

The Non-profit HelpDesk

3001 West 37th Street

Brooklyn, NY 11224

Phone: 718-449-5000

E-mail: info@nphd.org

The Non-profit Helpdesk (NPHD), a project of the Jewish Community Council of Greater Coney Island, was created to provide technical assistance to non-profit organizations throughout New York City. It focuses on small to mid-sized organizations and provides capacity-building in financial services, technology, organizational development, program development, and marketing communications.

Philanthropy New York

79 Fifth Avenue, Fourth Floor

New York, NY 10003-3076

Phone: (212) 714-0699

Fax: (212) 239-2075

Email: info@philanthropynewyork.org

Technology:

Fund for the City of New York

Center for Internet Innovation

121 Avenue of the Americas, 6th Floor

New York, NY 10013-1590

Phone: (212) 925-6675

Fax: (212) 925-5675

Email: info@fcny.org

The **Fund for the City of New York** is a private operating foundation launched by the Ford Foundation in 1968 with the mandate to improve the quality of life for all New Yorkers. Through centers on youth, government and technology as well as core organizational assistance, the Fund introduces and helps to implement innovations in policy, programs, practice and

technology in order to advance the functioning of government and non-profit organizations in New York City and beyond.

NPower

3 Metrotech Center, Mezzanine Level
Brooklyn, New York 11201
Phone: (212) 564-7010
Fax: (212) 564-7009

NPower helps non-profits use technology more effectively in serving their communities. Their direct services and online tools help to demystify the technology that sits on your desk and in your office. NPower works to blend mission and technology effectively to produce high performing, high impact non-profits.

Per Scholas

804 E. 138th Street
Bronx, NY 10454
Phone: (800) 877-4068
Phone: (718) 991-8400
Fax: (718) 991-0362
E-Mail: info@perscholas.org

Per Scholas is a non-profit organization founded by a consortium of foundations and corporations whose mission is to bring computers to technology-deprived children and families at the lowest possible cost, to train disadvantaged community residents to become computer technicians and to provide environmentally responsible recycling of end-of-life computer equipment.

United Way of New York City

2 Park Avenue
New York, NY 10016
Phone: (212) 251-4104
Email: bjoyce@uwnyc.org

Through its **KidSmart** program, the **United Way of New York City** leads technology outreach to help local non-profits overcome the initial intimidation that new technologies can

present; streamline their office procedures to save time and money; integrate technology into their programs to ensure more consistent, quality services; plan long-term solutions rather than short-term fixes; obtain affordable, quality hardware and software; and, finally, train staff and volunteers to use technology efficiently.

Volunteer Resources:

Action Without Borders

360 West 31st Street, Suite 1510
New York, NY 10001
Phone: (212) 843-3973
Fax: (212) 564-3377

Action Without Borders (AWB) connects people, organizations and resources to help build a world where all people can live free and dignified lives. AWB maintains a searchable database of international volunteer opportunities in its effort to match volunteers with non-profit groups from around the globe.

Arts & Business Council of New York

One East 53rd Street, 3rd Floor
New York, NY 10022
Phone: (212) 279-5910
Fax: (212) 279-5915

Through Business Volunteers for the Arts® (BVA) and other programming, ABC/NY connects the skills and passion of the business community with the needs and passion of the arts community. Find volunteers and volunteering opportunities by visiting the **volunteerism** section of the web site.

The Junior League of Brooklyn (JLB)

55 Pierrepont St
Brooklyn, NY 11201
Tel: (718) 624-3288
New York Junior League
130 E 80th St
New York, NY 10075
Tel: (212) 288-6220

New York Cares

214 West 29th Street, 5th Floor
New York, NY 10001
Phone: (212) 228-5000
Fax: (212) 228-6414

New York Cares connects New Yorkers to volunteer opportunities. It helps bring volunteer support to over 850 non-profit organizations, public schools, and other organizations in the City. More than 36,000 people volunteer their time through New York Cares every year and over 400,000 people are helped through these volunteer services. Find volunteering opportunities by using Search for Projects section of the web site.

**New York City Coalition Against Hunger
Volunteer Matching**

16 Beaver Street, 3rd Floor
New York, NY 10004
Phone: (212) 825-0028

The Coalition Against Hunger's volunteer matching system allows volunteers to find emergency feeding programs (soup kitchens, food banks, and other non-profit groups) that are in need of volunteer assistance. The lookup tool allows volunteers to search by criteria matched to particular preferences, including borough, travel time, subway line, and professional skills.

NYC Service

In April 2009, Mayor Bloomberg launched NYC Service, the office in charge of setting a new standard for how cities work with volunteers. Its largest and most important initiative is the NYC Civic Corps, which will focus volunteer services on strengthening communities, helping neighbors in need, education, environment, health, and emergency preparedness.

Volunteer Consulting Group, Inc.

6 East 39th Street
Suite 602
New York, NY 10016
Phone: (212) 447-1236

Fax: (212) 447-0925
Email: **boardinfo@vcg.org**

The Volunteer Consulting Group is a non-profit organization dedicated to strengthening non-profit boards of directors. The organization works as a consultant to non-profits on issues of board structure, governance, and succession, as well as on board responsibility in terms of oversight of the organization and on board recruitment. Operates **www.boardnetUSA.org**, an online tool that connects non-profit boards needing board members with individuals who wish to serve in leadership roles.

As part of this demonstration project, the three Black Clergywomen specifically utilized services in 6 of the 12 professional and technical assistance categories.

Leadership Criteria for Black Clergywomen Who Wish to Engage in Community Development Work

Smaller congregations such as the ones participating in my demonstration project often have less infrastructure and experience with designing a mission statement, filing for a 501 (c) (3), and strategic planning and evaluation, but they know their members from their congregation who come from the community and their needs are known to the pastor. Because of this, they bring passion to the community ministry. This is true for the neighborhood based congregations I have worked with. My model of providing a clinic to work with pastors over a space of time is ideal. Participants do not come to one Capacity Building Workshop and never return. They attend again and again, until they get what they need to move forward.

This is the value and difference between a Rev. Valerie Oliver-Durrah (VOD) model vs. a basic theory for servicing Black Clergywomen. Black Clergywomen require more intensive work to become familiar with the non-profit terms and the non-profit sector in general before they can fully become engaged. Selecting an equipped Black Clergywoman who has leadership ability to take on this non-profit work will determine its successful outcome. Leadership criteria for today in community development work may include the following.

- Knowledge of field or endeavor
- Commitment to cause
- Influence
- Pulling Power
- Knowledge of where resources are located
- Knowledge about right people

- Knowledge of community
- Willingness to give
- Willingness to ask
- Willingness to work (women & girls)

Identification of Organizational Capacity Needed for Start-Up, Medium, and Mega Non-profit Organizations Needed to Carry Out Missions at Different Levels

There is no one cookie cutter approach to helping Black Clergywomen. In my experience in providing technical assistance, I would categorize technical assistance in three basic areas: Start-Up Non-profits, Medium Size Non-profits, and Mega Size Non-profits, and provide basic information needed to equip each church size:

- **Start-Ups and Emerging Non-profit Organizations**
 - New York State Incorporation and 501 (c)(3)
 - Proposal Writing
 - Understanding Mission and Vision
 - Budget Development
 - New York State Charity Laws
- **Medium Size Non-profit Organizations**
 - Start-up skills and capacity
 - Program Design
 - Book Keeping
 - Fundraising
- **Mega Size Non-profit Organizations**
 - Start-Up and Medium Size Capacity Building Skills
 - Personnel Issues
 - Accounting and Auditing
 - Evaluations
 - Networking
 - Collaboration
 - Subcontracting
 - Funding & Human Development

- Budget Development and Management
- Community Partnerships

Identification of Funders that Support Churches and Non-profit Organizations

There are three different categories of funders to consider: 1) Funders that support Women and Girls; 2) Funders that Support At Risk Youth; and 3) Funders that Support Churches and Non-profits.

1. Funders that Support Women and Girls:

- **New York Foundation**
10 East 34th Street, 10th Floor
New York, NY 10016
Telephone: (212) 594-8009
E-mail: info@nyf.org
- **The New York Women's Foundation**
39 Broadway, 23rd Floor
New York, NY 10006
Telephone: (212) 514-6993
E-mail: info@nywf.org
- **The Sister Fund**
79 Fifth Avenue, 4th Floor
New York, NY 10003
Telephone: (212) 260-4446
F: (212) 260-4633
Email: info@sisterfund.org

2. Funders that Support At Risk Youth:

American Express Philanthropic Program, Baker Trust (George F.), Bierman Foundation (Samuel D. & Rosaline K.), Claiborne Foundation (Liz), Colgate-Palmolive Corporate Giving Program, Cummings Foundation, Inc. (Nathan), Episcopal Relief and Development (formerly The Presiding Bishop's Fund for Wodd Relief), Goldman Foundation (Herman), Heron Foundation (F.B.), Ittleson Foundation, Inc., Luce Foundation, Inc. (Henry), New York Community Trust, New York Foundation, Northern New York Community, Foundation, Inc., Rockefeller Foundation, Salomon, Inc., Spunk Fund, Inc., and the Tiger Foundation.

3. Funders that Support Churches and Non-profits:

The Grace McLean Abbate Foundation, Emma J. Adams Memorial Fund, Inc., An Association Foundation, The George F. Baker Trust, Bauer Family Foundation, The Arnold Bernhard Foundation, Inc., Booth Ferris Foundation, The Louis Calder Foundation, Crosswicks Foundation, Ltd., Constans Culver Foundation, The May & Victoria Dreyfus Foundation, Inc., The Caleb C. & Julia W. Dula Educational & Charitable Foundation, The Gehring Foundation, Mack Goldner Memorial Foundation, Griffith-Laserson Family Foundation, The Harding Educational & Charitable Foundation, The Hearst Foundation, Inc., William Randolph Hearst Foundation, Holland Lodge Foundation, Inc., Hyde & Watson Foundation, Jehovah Jireh, Inc., The John Paul II Charitable Trust, The Keith Wold Johnson Charitable Trust, The Howard Johnson Foundation, The Bertha Koempel Foundation, Inc., The Lagemann Foundation, George Link, Jr. Foundation, Inc., James A. Macdonald Foundation, Robert L. & Katherine H. McLellan Foundation, Macleod Stewardship Foundation, Inc., The Donald C. McGraw Foundation, Inc., Edward S. Moore Foundation, Inc., Moscahlaidis Foundation, J. Malcolm Mossman Charitable Trust, Sylvan & Ann Oestreich Foundation, Inc., The Perrin Foundation, The Pew Charitable Trusts, The Reese Foundation, The George B. & Elizabeth Reese Foundation, Sarah I. Schieffelin Residuary Trust, The Tamagni Foundation, The Tara Foundation, Trinity Grants Program, Faith in Action, The North Star Foundation, The Raskob Foundation for Catholic Activities Incorporated, and the Wheat Ridge Foundation.

CHAPTER 7

PROJECT SUMMARY

Execution of the Project: God Working through Black Clergywomen to do a New Thing in Castle Hill, Mott Haven, and Morrisania

1. Castle Hill

A. Strengths

- Sharing leadership with paid, support staff
- Parent church had a 501 (c) (3) that can be utilized by Fellowship Covenant Church
- Pastor Eaton arranged for a staff person to be the lead on this project

B. Challenges

- Orientating the staff to the resources in their community
- Explaining the governance structure for community leadership in the Castle Hill area
- Available time was limited for getting together with a busy pastor

C. Lessons Learned

- There may be some churches who can utilize their affiliation with a parent church to serve as a fiscal conduit
- Assigning a staff member to work on project is most effective

2. Mott Haven

A. Strengths

- There is a community in Mott Haven that has a great need
- Pastor has a willingness to serve women and girls
- Board of Trustees are anxious to work with women and girls
- Community garden, Garden of Hope, was a community success

B. Challenges

- Limited time of Pastor who was working only as a part-time pastor

- Lack of finances and resources prohibited church to apply for its 501 (c) (3)
- Lack of information and files did not enable us to know if the church still had a 501 (c) (3) on file

C. Lessons Learned

- When serving as a new pastor, connection and communication with the previous pastor is key

3. Morrisania

A. Strengths

- Pastor has a great interest in serving women and girls
- Accessibility to Pastor was good
- Pastor lives in the Bronx

B. Challenges

- Startup of project will require capital development
- Explaining the fundraising and board development process

C. Lessons Learned

- When a pastor lives in the community where she hopes to serve, the investment of time is more important and meaningful

Results of the Project: Work Completed with Each Participating Black Clergywomen

A total of **500** hours was devoted to providing technical assistance and training during the demonstration project.

Doctoral Candidate Rev. Valerie Oliver-Durrah assisted Black Clergywoman

Pastor Rev. Kanyere Eaton by providing 175 hours of technical assistance training to:

- Research and confirm that the Fellowship Covenant (parent church) has a 501 c 3 Tax Exemption Status
- Work on New York State Incorporation and 501 c 3 Tax Exemption Status
- Create plan to transform community by
 - 1) planning to present the first ever Women's Day, open to the community, recognizing the past, present, and future sisters of the Castle Hill area;
 - 2) determining what partnership role Fellowship Covenant Church can play with Planned Parenthood, which has a curriculum for girls that helps them with options and choices including abstinence; and
 - 3) generating new partnerships with the community to offer support for new services serving children, youth, and families in need.
- Become acquainted with key community resources, Community Board #9, and the 43rd Precinct.
- Provide tools for managing Human Resources at Fellowship Covenant Church
 - 1) Policy and Procedural Manuel
 - 2) Employee Relations
- Hold trainings to address operations and program management issues
- Know profile of the church's neighborhood - Castle Hill
- Provide copy of "Black Girls in New York City: Untold Strength & Resilience" Report, which outlines the needs of Black girls in New York City

Doctoral Candidate Rev. Valerie Oliver-Durrah assisted Black Clergywoman Pastor Rev. Marva D. Usher-Kerr by providing 225 hours of technical assistance and training to:

- Meet expert professional who worked with Pastor and Trustees to apply for New York State Incorporation
- Raise funds to pay for ½ of the cost for New York State filing application
- Develop a plan to transform community by creating a Mott Haven Community Garden of Hope, women and girls planted flowers and seeds in honor of women of the Bible
- Create a curriculum guide to study 20 women of the Bible
- Become acquainted with key community resources, such as Community Board #1 and the 40th Precinct
- Raise funds to pay for initial flowers and seeds for the Mott Haven Community Garden of Hope. Launch held on Saturday, August 31, 2013
- Arrange for Board training for trustees on Board Development
- Discuss the importance and advantages of applying for 501 c 3 Tax Exemption Status
- Know profile of the church's neighborhood - - - Mott Haven
- Provide Copy of Black Girls in New York City: Untold Strength & Resilience Report, which outlines the needs of Black girls in New York City

Doctoral Candidate Rev. Valerie Oliver-Durrah assisted Black Clergywoman Prophetess Dr. Wanda D. Lang by providing 100 hours of technical assistance and training to:

- Meet expert professional, Madina Sadiq, Esq. for legal assistance to apply for New York State Incorporation and 501 c 3 Tax Exemption Status
- Become acquainted with key community resources re: Bronx Clergy Round Table, and a list of non-profit organizations in Morrisania, Community Board #3 and the 42nd Precinct.
- Identify and provide information for 25 funding sources to which she can apply for youth funding
- Identify key information on the Juvenile Justice System
- Arrange for training in the area of program development
- Know profile of the church's neighborhood -- Morrisania
- Provide Copy of Black Girls in New York City: Untold Strength & Resilience Report, which outlines the needs of Black Girls in New York City

Testimony from each participating Black Clergywoman about their Experience and Progress in this Demonstration Project and Feedback about the Practical Usefulness of the Self Help Guide, "LEAD ME, GUIDE ME: ENGAGING THE FAITH COMMUNITY IN NON-PROFIT WORK: A Support Theology for assisting Black Clergywomen to Create Community Change"

Each participating Black Clergywoman was asked to evaluate the usefulness of the self help guide and to provide a testimony regarding their experience working with Doctoral Candidate, Rev. Valerie Oliver-Durrah, during this demonstration project.

1. Rev. Kanyere Eaton

Evaluation of Self Help Guide Book:

"The Self Help Book was extremely useful because it challenged you to become more familiar with your own neighborhood. There is even a neighborhood checklist in the guide that encourages you to know the key resources and

community leaders in your local community. This reminder is helpful because it brings attention to what we often take for granted, but usually do not know.”

2. Rev. Marva D. Usher-Kerr

Evaluation of Self Help Guide Book:

“The Self Help Book was extremely useful because it challenged you to become more familiar with your own neighborhood. There is even a neighborhood checklist in the guide that encourages you to know the key resources and community leaders in your local community. This reminder is helpful because it brings attention to what we often take for granted, but usually do not know.”

Testimony/Quote:

“The Church and I were thankful for her guidance in developing our vision for our organization: “Hope for Mott Haven.”

3. Prophetess Dr. Wanda D. Lang

Evaluation of Self Help Guide Book:

“I hope you, too, will find this self help guide useful as you take on the challenge of reaching out to serve women and girls through your ministry work.”

D. The Project’s Contribution to Pastors and their Ministries: A Self-Help Capacity Building Resource Guide for Assisting Black Clergywomen to Become More Equipped in Engaging in Community Development Work, Addressing the needs of Women and Girls.

The Table of Contents for the Self-Help Guide was a working document while assisting the pastors. I included documents and informational tips that would help each of them understand the legal and the operational end of running a non-profit. The self-help guide is designed as a first introduction for Black Clergywomen who want to strategically learn how to become engaged in community development work. The very first plan is to create a non-profit organization. The following chapters will move pastors from learning how to know their communities to learning about the incorporation process to understanding the nuts and bolts of board development to learning about fundraising strategies. Lots of resources are available and I have included scriptures that may be helpful in engaging in community development work.

Lead Me, Guide Me

Chapter I: Provides a checklist for getting to know your neighborhood/community.

The reader is encouraged to become more familiar with everything in their neighborhood/community - from knowing their local schools and hospitals to knowing their local politicians.

Chapter II: Features a non-profit incorporation guide, which instructs individuals on How to establish New York State Incorporation of a 501 c 3. Tax exemption Information and instructions are also provided, along with instructional Materials from Lawyers Alliance. Included in their materials is a sample (3) year budget.

Chapter III: Provides board development tips on everything from primary board responsibilities to the board leadership selection criteria. This chapter also examines fundraising as it relates to the board, staff, and an individual's role in fundraising.

Chapter IV: Provides a checklist for non-profit start-ups, and then quickly moves to a fundraising readiness checklist. Also included in this chapter are guidelines for evaluating the appropriateness of fundraising costs and a list of the 20 biggest fundraising mistakes. A glossary of fundraising terms is also provided to help individuals understand the entire process of fundraising. Almost everything you need to know about fundraising is presented in this chapter.

Chapter V. Introduces resources and referrals that support non-profit work. Readers also learn about the resources utilized by a selection of Black Clergywomen. Everything from the books they read to the theologians they most listen to are revealed. This chapter also presents a listing of E-mail addresses that every non-profit should know as well as a listing of the resources and technical assistance providers that were compiled by the Foundation Center.

Chapter VI. Identifies professional and technical assistance support needed to help Black Clergywomen to develop and carry out missions work in their communities.

Chapter VI. Presents scriptures that confirm the need for community service, volunteer work, leadership in the church, and women helping in the community.

CHAPTER 8

MINISTERIAL COMPETENCIES

Ministerial Competencies: Process and Assessments by Site Team Members

The members of the Site Team dedicated substantial time and energy in joining me in the process of competency assessment. The site team members include Rev. Dr. Cynthia Diaz, Dr. Kemba Lucas, JD/LL.M., MPP/Ph.D., Rev. Kanyere Eaton, Rev. Sylvia Gail Kinard, Esq., Bishop Dr. Ebony Kirkland, Dr. Tracy Durrah, Ph.D., Paula Mayo, Rev. Dr. David Hampton, Tia Clinton, Dr. Pastor Carolina, Dr. Megan McLaughlin, Dr. Lenora Taitt Ph.D., Patricia White, and Elwanda Young.

Prior to our initial meeting, I mailed an informational package to each Site Team member, informing them of the assessment process.

At the August 23, 2012 meeting, the Site Team met to submit their assessment forms and to meet with me personally to go over their responses. Becky Y. Kinard, Administrative Assistant, agreed to collect and summarize the assessments from site team members.

A summary of the Site Team's and my assessments on ministerial competencies follow:

The Assessments

As Change Agent—Rev. Oliver-Durrah demonstrates courage of conviction, approaches challenges/problems creatively, initiates innovative solutions, and gets results. A change agent is an ordinary person with faith to attempt extraordinary things through Christ—that is Rev. Oliver-Durrah. Whether working on issues related to her block, her borough, or the entire city, she will not rest until some visible improvement occurs. As a change agent, she understands that it is necessary to bring others along to accomplish great

things! She skillfully brings other people along with her; she bring them not only for their support, but for their ideas and contribution to the kind of results God intended—love, justice, and righteousness! Rev. Oliver-Durrah has sought and fought for change on several fronts, most noticeably the non-profit sector, where she has served as a forceful go-between and translator of the philanthropic models for non-profit organizations. It was she who years before others noticed it said to non-profits “Remake and rethink the way you do business. Focus on the ideas of partnership and collaboration. Look to the communities on a local level, divine what the needs are and focus on what services are needed to change the situation.” That many of the organizations she worked with were faith-based is not a surprise. These organizations worked within the local communities providing services to audiences that politics neglected. *Candidate has been an agent for change for non-profits across all five boroughs where she has worked with neighbors to bring about a spirit and culture of neighborhood, where people look out for each other to provide a safe and healthy environment.*

As Leader—Rev. Oliver-Durrah presents herself in many ways as a leader. She is very perceptive and has the ability to perceive a problem, or situation, assess what is needed and acts on it. She involves others in the assessment process and the solution as well. She works well with others but one is always aware that she is in charge. She gets the job done. She is inclusive as a leader, not afraid to seek advice, accept advice and give credit to those who assist her in the process. She leads by example and has an open approach in her role as a leader. One is not afraid to seek her out for advice. As a true leader she is passing on her skills in the administering of her organization to her children to ensure the longevity of her Neighborhood Technical Assistance Clinic. Rev. Oliver-Durrah

demonstrates strong leadership qualities in her work in the community, in the organization she founded and continues to lead in her church, as well as in the broader community in New York City and abroad. Rev. Oliver-Durrah is very sensitive to the needs of others and she not only identifies problems but involves herself in designing strategies to address them. She finds it easy to develop partnerships and to involve others in her many endeavors. Her enthusiasm and her “we can do it attitude” encourage others to follow her lead. One of her strengths is her “follow through.” She is reliable and finishes what she starts. Specific examples of her leadership abilities include—the annual street fair she initiated and continues to run to assist the young people in her community; her work in Antigua, West Indies with the Government; some for-profit companies and an institution to assist children. Rev. Oliver-Durrah is first and foremost a servant leader. She serves her community and is motivated by love and humility. She serves with willingness and conviction; and not with greed and self-interest. She understands her work “as a call” and walks in it with the belief that is it the will of the Father. As a servant leader, she understands that her work with individuals and organizations should lead them to enlightenment, a new place, a new understanding. As a result, she inspires confidence in others, channels and directs the efforts of others, and is persuasive in her interaction with them. *Candidate wants to become the most effective leader possible.*

As Counselor—Rev. Oliver-Durrah is a Counselor in her professional and spiritual life. When she advises her friends, clients and fellow professionals she does it with a spirituality that makes one believe that there is a solution to the situation and that it can be worked out. She utilizes her life experiences to counsel others. She is also a good listener, listening with the “third ear” which goes beyond what the person says. She is

empathetic in her approach as a counselor. Her counseling extends to organizations, businesses, churches and spiritual leaders who value her counsel. Rev. Oliver-Durrah is a community-minded person; she believes that faith-based organizations and programs can make an enormous impact on the people of the community. She has the aptitude and personal characteristics that will make her an effective counselor for individuals and will only improve with additional training and “hands on experience.” Rev. Oliver-Durrah shows strong personal and professional qualities in this area: she brings her character, integrity, life experience and views into the counseling space. She has the ability to listen to the person in need, and at the same time listen to and call upon scripture and biblical principles to inform the solutions she offers. She shows the capacity to love, forgive and nurture others. She consistently reveals the humanness in her relationship with others. Finally, optimism is an emotion and attitude she expresses at all times. *Candidate believes that counseling is an integral part of her work and purpose.*

As Spiritual Leader—Rev. Oliver-Durrah is forward thinking and results oriented as it relates to the impact that the church can have on the community and the world. She is deeply spiritual, which provides the well from which she draws living water of hope which she freely shares to empower others including those who must minister to others, but often find themselves struggling to overcome their own personal pain and problems. Her good character is unquestionable by her peers. Valerie is economical in that she views her calling to help all in need irrespective of their denomination, gender, ethnicity or national origin. She is a globalist who has truly embraced the call of Jesus to go into and minister to the whole world. *Candidate is very excited about becoming a more equipped spiritual leader.*

As Administrator—Rev. Oliver-Durrah is the founder, President and CEO of her organization which has been successfully in operation for over a decade. She continues to receive contracts and expand her services to provide services not only to the Brooklyn community but to the five boroughs and has expanded to the Caribbean. Her success in working with business, community organizations and churches speaks to her excellent skills as an administrator. Rev. Oliver-Durrah is diligent in her work and is a concerned administrator. She is a task oriented administrator; she will follow the task from beginning to end to be sure it is done accurately. She is helpful and has great communication skill and works well with people at all levels. Rev. Oliver-Durrah, for the past fourteen years, has guided the Neighborhood Technical Assistance Program through economic upswings and downturns and its survival is a testament to her creativity in developing programs and her skill in administering a Not-for-Profit in an ever-changing environment. She is clear about the organization's mission and communicates it effectively. To maintain the organization, she has had to engage in continuous fundraising and she has been effective because she has defined goals and strategies as well as outcomes and has demonstrated the effectiveness of her initiatives. She is noteworthy for her ability to identify and use resources and she willingly involves others with whom she shares credit. While she deals with the “big picture” she also pays attention to the details that are essential to the effective functioning of the organization. In addition, she has formalized the lessons she has learned and is using them to assist other administrators. *Candidate will continue to grow her skills as an administrator.*

As Professional —Rev. Oliver-Durrah always carries herself in a professional manner with dignity and presence. She presents herself as one who has knowledge in her field

and is always ready to share her knowledge freely with others who seek her advice. Rev. Oliver-Durrah is outstanding in her knowledge and ability to obtain grants. She is sought out to assist non-profit organizations to obtain funds. She keeps abreast of trends in her field. Rev. Oliver-Durrah's professionalism is unquestionable. She is an excellent communicator and she deals appropriately and effectively with people in various walks of life and in various positions. In fact, this is one of her strengths. She remains engaging whether she is with elected officials, funders, clients or colleagues. As the Chief Executive Director of her not-for-profit, she frequently interacts with other professionals with whom she has both personal and professional relationships and she manages them adeptly. As a solo practitioner in her not-for-profit, she has demonstrated her ability to manage her time well and to set limits regarding that which is doable. Rev. Oliver-Durrah has the ability to be a teacher of the faith; to help others understand the doctrine of the church and scripture. She relates well with people of different backgrounds (i.e. cultural, racial and socio-economic) as well as from various disciplines, with one goal in mind—to bring them (as well as herself) to a world community of love, justice and righteousness. None who come to the profession are perfect, but rather are individuals striving for understanding, and who use the teaching profession as an opportunity to reflect outwardly and inward in proclaiming their faith. Rev. Oliver-Durrah helped to lay the foundation for many start up organizations with The Neighborhood Technical Assistance Clinics. The clinics brought together the people who were passionate about their causes/programs, and the leaders in the field who could potentially help to fund the programs. In a positive and caring environment, from one borough to another; invitees met, discussed common issues and how to combat them. Funders offered insider tips on

what they looked for in funding a program and what was most marketable for all. For many years, these clinics served as one of the few outlets for discussion and sharing of community initiatives and programs. Rev. Oliver-Durrah taught many to ask the right questions of themselves and their leadership before seeking funding or collaboration on projects. *Candidate believes her religious works are a compliment to her professional skills.*

Ministerial Competencies Chosen for Development: Progress

As Counselor: To engage in activities to help senior pastors connect with the resources and services that they need to help carry out their projects.

Strategies:

- A. Attend faith-based conference where services and resources are showcased.
- B. Meet with Lawyers Alliance of New York City to identify current procedures to incorporate non-profits to become a 501(c)(3) agency.
- C. Hold meeting with the three participating senior pastors to determine how best they receive counseling and coaching and identify the best time to reach them.
- D. Meet with other senior pastors who have started a 501(c)(3) to determine challenges and successes.
- E. Engage in study of relevance.

Outcomes:

In March 2012, I was invited to attend the 2012 Black Religious Scholars Group, Inc. (BRSBG) conference, entitled *What Manner of Woman Is This? Womanists Making a Difference in Academia, Church and Society*, which was held at The Interchurch Center. The guiding vision of the BRSBG is to sponsor consultations and speaking series for the edification of the liberating theology and witness of the Black Church tradition within academia, church and a wider black community. I participated on a panel of distinguished womanists –Rev. Dr. Cherly Sanders, Professor of Christian Ethics at the Howard University School of Divinity and Dr. Barbara A. Holmes, Professor of Ethics at Memphis Theological Seminary. Having participated on this panel led me to engage more in relevant studies that focused on the “womanist movement.” I also purchased several new books including, *Joy Unspeakable: Competitive Practices of the Black Church* by Barbara A. Holmes; *Introducing Womanist Theology* by Stephanie Y.

Mitchem; and *Transformative Pastoral Leadership in the Black Church* by Jeffery L. Tribble, Sr.

I met with Lawyers Alliance of New York City and was surprised to learn the wait time for filing for a 501 (c)(3) can be more than 13 months. Alternatively, I was able to retain the services of Madina Sadiq, Esq. to assist the three participating Black Clergywomen with filing for their New York State Incorporation and 501 c 3 legal status for a non-profit organization. More than 500 hours collectively were spent working with the participating Black Clergywomen.

In March 2013, I held a faith-based conference, *Ain't I A Leader*, where I invited Black Clergywomen from all over New York City to attend for the purpose of asking them what would it take to get them engaged in community development work. Out of the number of Black Clergywomen who attended, there was not one who had applied for a separate 501 (c)(3) non-profit status. They only had the tax status that declared that their church was tax exempt. They all wanted to know the details of incorporating a non-profit in New York State.

Reading and studying the womanist movement has been very gratifying. I am now reading *Daughters of Thunder: Black Woman Preachers and Their Sermons, 1850-1979* by Bettye Collier Thomas; and *Sisters in the Wilderness: The Challenge of Womanist God-Talk* by Delores S. Williams.

As Leader: To provide appropriate styles of community leadership for clergy as it relates to working with the community outside the doors of churches where black clergy women serve as senior pastors.

Strategies:

1. Introduce different styles of leadership.
2. Introduce and identify community boards, local politicians and community leaders as well as non-profit organizations who are leading in their target community area.
3. Introduce senior pastors to Bronx Borough Hall to encourage them to join with existing clergy constituents such as the Bronx Clergy Legislative Roundtable and the Bronx Clergy Task Force.
4. Identify and Introduce senior pastors to media networks in the Bronx.
5. Identify successful models of leaders where the role of clergy is making a difference.

Outcomes:

Ronald A. Heifetz, writing in, *Leadership Without Easy Answers*, assures that leadership arouses passion and stirs up feelings because of how leadership arouses our values. Heifetz informs us that when we look at world leaders, we think of Gorbachev, Walesa, De Klerk, or Nelson Mandela because of their constellation of valued abilities.¹²⁷ When thinking about women leaders, many of us think of Rosa Parks, Mother Teresa, Sojourner Truth, and Harriet Tubman.

When working with each clergy woman, I emphasized what Heifetz says about “imagining the difference in behavior when people operate with the idea that ‘leadership’ means influencing the community to follow the leader’s vision vs. influencing the community to face its problems.” Chapters II and III of his book are extremely important in learning to lead with authority and without authority. To meet the challenges, Heifetz

¹²⁷ Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge, MA: Belknap Press of Harvard University Press, 1994), 13.

proposes a different idea of leadership and a new social contract that promotes our adaptive capabilities, rather than inappropriate expectations of authority.

Each participating pastor was encouraged to read Heifetz's book to learn more about the "adaptive" leadership style. I will be creating a workshop to address adaptive leadership styles in working in challenging communities such as the Bronx. To introduce resources in each of the participating sites, each pastor was given a tool that identifies about 25 new areas of information about their community and how it works. This tool also encouraged them to know more about the leaders who govern their community and where their community services are located. The areas of information that were identified on the checklist included the identification of the following:

Governor, Mayor, Borough President, Neighborhood (Identify), Community Board, Non-profits, Youth Institutions, Libraries, Colleges, Seminaries, Seniors, Schools, Day Care Centers, Hospitals, Health Centers, Precincts, Fire Departments, Political Leaders, City Congress, New York State Senator, New York State Assembly, City Council, Female Leaders, and Male Leaders.

To learn about existing clergy coalitions which are already in existence in the Bronx, I provided two clergy coalitions and introduced them to the participating pastors. They are: the Bronx Clergy Roundtable and the Bronx Clergy Task Force. The question is, are they ready to create a women's clergy task force in the Bronx?

I knew there was going to be a need to know media contacts, so I provided media contacts for each participating pastor. These media outlets include:

Bronx News, Norwood News, Bronx Press/Riverdale Review, Bronx Times Reporter, Co-Op City Times, The Riverdale Press, Hunts Point Express, Mott Haven Herald, Mount Hope Monitor, The Bronx Beat, Daily News-Bronx, The Bronx Free Press, and The Tremont Tribune.

It was a pleasure to introduce models of leadership where the role of the clergy is making a difference such as Rev. Dr. Elaine Flake, who is overseeing a community church school at her church, the Greater Allen Cathedral of New York in Queens; Rev. Dr. Cheryl Anthony, who is working on a HIV campaign in Brooklyn; and Rev. Linda Tarry-Chard from the Riverside Church in Manhattan, who is organizing a program in South Africa, furnishing Black girls with Black dolls.

As Change Agent: To promote transformational leadership by mapping how black clergywomen, who are senior pastors, will transform their communities by engaging in community development efforts serving women and girls.

Strategies:

1. Expand library of resources relating to women and girls.
2. Encourage senior pastors to join Federation of Protestant Welfare Agencies to network and connect with other pastors who are utilizing transformational leadership to change their communities.
3. Sign up pastors to review and receive literature online about faith-based leadership.

Outcomes:

In addition to my ongoing study of relevant and scholarly resources such as *Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979*, by Bettye Collier-Thomas; *Sisters in the Wilderness: The Challenge of Womanist God-Talk*, by Delores S. Williams; and *Women of the Bible: A One-Year Devotional Study of Women in Scripture*, by Ann Spangler & Jean Syswerda, I have researched these additional organizations serving women and girls and made them available to the three participating Black Clergywomen:

Funders of Women and Girls

Nadia Lagani-Montiel
Member Services Manager
Philanthropy New York
79 Fifth Avenue, Fourth Floor
New York, NY 10003-3076
Tel: (212) 714-0699, ext. 208
Email: nlmontiel@philanthropynewyork.org

Funders of Women and Girls (FWG) is an emerging partnership of funders committed to increasing awareness of, and investment in, the needs of women and girls in New York City. FWG seeks to build a community within philanthropy committed to strategic dialogue and action around social equality and economic security for NYC's women and girls, within the context of class, race/ethnicity, and sexual orientation.

Women Helping Girls

494 East Avenue
Rochester, New York 14607
Tel: (585) 244-8890

Women Helping Girls offers one-to-one mentoring for girls in grades 6 through 12 in the Rochester City School District. Their mission is to empower them to lead productive and successful lives. The WHG program is designed to broaden horizons, develop life skills, and reinforce the importance of education. WHG is a program of the Greater Rochester Area Branch of the American Association of University Women, and is a 501(c)(3) non-profit organization supported solely through donations and grants.

The Fordham GSS Institute for Women and Girls

Fordham University
Rose Hill Campus
Bronx, NY 10458
Tel: (718) 817-1000

The Fordham Institute for Women and Girls promotes the well-being of women and girls who experience poverty, violence, health problems and workplace discrimination. The resolution of these persistent problems requires addressing gender, age and racial inequities in order to create a more just and caring society for all.

Girls Incorporated of New York City

120 Wall Street, Suite 1804
New York, NY 10005
Tel: (212) 531-7620
Fax: (212) 531-7622

Girls Inc. of New York City advocates for and improves the lives of under-served girls aged 6 to 18 in the five boroughs. They pursue this mission by providing gender-based educational programs in the areas of math; science; health and safety; financial literacy; and multicultural appreciation. They provide programs directly or in partnership with other organizations. Their commitment is to inspire all girls to be strong, smart and bold!

I attempted to introduce the participating pastors to the Federation of Protestant Welfare Agencies, located at 281 Park Avenue South, New York City, where Jennifer Jones Austin is its newly appointed CEO/Executive Director. All three participating pastors agreed to begin their work in the Bronx, utilizing the two Bronx Coalitions: the Bronx Clergy Roundtable and the Bronx Clergy Task Force.

Each of the participating pastors registered for classes or participated online for:

- **BizLibrary - *The Extraordinary Leader: Going from Good to Great***

Available at:

<http://www.bizlibrary.com/topics/leadership.aspx#sthash.Iuuf38Pr.dpuf>

BizLibrary

285 Chesterfield Business Parkway
Chesterfield, MO 63005
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- **Dr. Barbara L. King**

Hillside International Chapel and Truth Center, Inc.

2450 Cascade Road, S.W.
Atlanta, GA 30311
Web Site: Hillsideinternational.org

In addition to these programs, I have attached a list of other programs located in New York City that service women and girls.

APPENDICES

APPENDIX A
DEMONSTRATION PROJECT PROPOSAL

LEAD ME, GUIDE ME:
ENGAGING THE FAITH COMMUNITY IN NONPROFIT WORK:
A Support Theology for Assisting Black Clergywomen to Create Community Change

By

VALERIE OLIVER-DURRAH

DEMONSTRATION PROJECT PROPOSAL

Submitted to

New York Theological Seminary

In partial fulfillment of the requirements
for the degree of

DOCTOR OF MINISTRY

Brooklyn, New York, USA

February 1, 2013

Challenge Statement

During times of financial uncertainty, the local church and community are challenged to redefine their roles as social services providers. As founder of Neighborhood Technical Assistance Clinic (NTAC), a nonprofit serving the needs of philanthropic individuals and organizations, I am acutely aware that funding cuts to the nonprofit sector and the present financial climate necessitate pastors and their churches to become more engaged in nonprofit work. In particular, as the number of Black women senior pastors has increased there is no specific training available to assist them in implementing their social service mission in their communities. This Demonstration Project seeks to target three Black Women Senior Pastors and their churches in the Bronx to increase their skill capacity and to become more equipped to engage in community development efforts, specifically addressing the needs of women and girls.

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CHAPTER 1

INTRODUCTION TO THE SETTING

The mission of the Neighborhood Technical Assistance Clinic is to serve the needs of philanthropic individuals and organizations in their efforts to develop support and maintain effective community-based and faith-based programs. We also serve nonprofits wishing to improve programs and organizational capacity for addressing the needs of low-income and service-starved neighborhoods. We provide consultation, strategic direction and management, technical assistance and forums for increasing substantive outcomes in all these areas of human and financial investment.

Launched in 2000, the *Meet the Grantmakers* forums and the capacity-building technical assistance programs sponsored by the Neighborhood Technical Assistance Clinic have brought countless neighborhood and faith-based organizations together with funders to build capacity for grassroots social services. The *Meet the Grantmakers* forums and training assistance events include an annual capacity-building tour throughout the five boroughs of New York City.

The Neighborhood Technical Assistance Clinic (NTAC)'s technical assistance program provides services for grassroots non-profit organizations through improving their capacity and assisting them in delivering quality services to their constituents. By strengthening the viability of these nonprofits through organizational infrastructure

development, NTAC assists non-profit agencies to strengthen and support a happy, healthy and empowered nonprofit community throughout the five boroughs.

NTAC is providing assistance that is becoming increasingly vital as corporate funding cutbacks and governmental budget constrictions add to the financial squeeze felt throughout the nonprofit community. Many small organizations are overwhelmed by the increased need for services among low-income, minority, and disadvantaged populations. NTAC works to strengthen the operation of Community-based organizations (CBOs) in immigrant-based and service-starved neighborhoods, helping them to navigate the complicated system of accessing funding. NTAC does this by providing one-on-one assistance with management, information technology, governance, and board development. NTAC's strategies are geared toward short-term, fast results, but also planning for the CBO's future. They bring their years of experience to their work, and base their advice on real-life situations. NTAC is needed to serve as a catalyst in building collaborations and coalitions among a diverse number of organizations and individuals. NTAC provides strategic direction, organizational oversight, and technical assistance, and creates dialogue for increasing substantive interaction among funders, community-based and faith-based institutions, and communities in need.

Based on my experience in working with the faith community, I have observed that virtually no Black Clergywomen, who are senior pastors of their churches, are involved in community development efforts. Most are involved in providing soft services such as food pantries, clothing, or services for child care, senior citizens and homeless shelters. Lawrence H. Mamiya and C. Eric Lincoln in *The Black Church in the African American Experience* align these soft services with the Old Testament notion of

“avenging, conquering and liberating”—a formidable anchor in most black churches.¹

Mamiya and Lincoln generally define “the black Church” as a congregation of black Christians. Cheryl Townsend Gilkes in *If It Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community* shares that “African American women and their community work highlight the importance of a group's history and culture to the process of social change.” Gilkes defines community work as “all tasks contained in strategies to combat racial oppression and to strengthen African American social, economic, and political institutions in order to foster group survival, growth and advancement.”²

My motivation for this demonstration project comes from my direct involvement in a Black Women for Black Girls Giving Circle in 2004³. The Neighborhood Technical Assistance and I were given credit for laying the visionary groundwork for creating the first-ever African American Giving Circle in New York City focused on black girls, by black women. As my three colleagues and I all work with black girls, we witnessed firsthand their daily challenges of growing up in New York City. As black women, we were concerned with their reality of growing up and facing the world often alone and scared. We discovered that there was no available research to help us meet the needs of these black girls. With other black women we started this Giving Circle whose main goal was to commission a report that would provide or add to the literature on the life of black girls

¹ Lawrence H. Mamiya and C. Eric Lincoln, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 3.

² Cheryl Townsend Gilkes, *If it Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community* (Maryknoll, NY: Orbis Books, 2000), 22.

³ Avis A. Jones-DeWeever, “Black Girls in New York City: Untold Strength and Resilience” (Washington, DC: Institute for Women's Policy Research, 2004).

in New York City and recommend to others what they can do to help improve the lives of black girls. The report, entitled, “Black Girls in New York City: Untold Strengths and Resilience,” by Dr. Avis A. Jones-DeWeever, offered several policy recommendations. One of these recommendations emphasized the need to create alliances between faith-based and black girl-focused organizations. The study refers to the importance of spirituality in the lives of black girls. The study recommends that alliances be created with a focus on making the lives of black girls better. Participating black girls from this study inspired me. As I was walking in my journey to accept God’s call to ministry, I had a notion that black clergywomen, who were senior pastors of their churches, could do much to connect with their communities through community development efforts specifically focused on women and girls. To reframe or to redefine the common definition of community development in the faith community would mean something different than just building brick and mortar but instead building up the lives of women and girls. My goal here is to have an impact on increasing the participation of black clergywomen to become better equipped in community development work addressing the needs of women and girls.

CHAPTER 2

PRELIMINARY ANALYSIS OF THE CHALLENGE

Challenge Statement

During times of financial uncertainty, the local church and community are challenged to redefine their roles as social services providers. As founder of Neighborhood Technical Assistance Clinic (NTAC), a nonprofit serving the needs of philanthropic individuals and organizations, I am acutely aware that funding cuts to the nonprofit sector and the present financial climate necessitate pastors and their churches to become more engaged in nonprofit work. In particular, as the number of Black women senior pastors has increased there is no specific training available to assist them in implementing their social service mission in their communities. This Demonstration Project seeks to target three Black Women Senior Pastors and their churches in the Bronx to increase their skill capacity and to become more equipped to engage in community development efforts, specifically addressing the needs of women and girls.

In both bad and good economic times the non-profit sector is heavily dependent on the time, talent and treasure of for-profit organizations. With the seven hundred billion dollar bailout, war in Iraq, Afghanistan and now Syria, major bank closures, and most recently “Hurricane Sandy,” the non-profit sector has inevitably taken a substantial hit. Household incomes decrease as the price of goods increase. Individuals invest less and corporations feel the strain. In turn corporations feeling the squeeze feel less inclined to give to charities and the nonprofit organizations.

In bad times just as a corporation must trim fat to stay profitable, nonprofits must find ways to do likewise. There are several simple steps to ensure that you continue. One strategy for nonprofits is to contact their local clergy. Based on my years of experience, we see a great need to equip pastors to be better stewards—particularly in the areas of community and economic development. Carolyn Weese and J. Russell Crabtree, authors

of *The Elephant in the Boardroom*, identify the first most important need in every church as “well-trained and committed pastoral and lay leadership that is culturally relevant.”⁴ Weese and Crabtree reveal that in times of uncertainty church leadership (pastoral and lay) is compelled to “figure out what to do next.”⁵ Although devout Christians, many church leaders in uncertain times vote, debate, and pray on the outside while they worry and fret on the inside.⁶ Women preachers are “often sustained by an invisible power”⁷ that challenges the traditional roles of women⁸ in Church and society.

In 1947, Ralph Ellison eloquently described the plight of living life as an invisible man in America. Sixty years later, it is in fact the black girl who is living a life of invisibility. A report, commissioned by the Black Girls Giving Circle of the Twenty First Century Foundation, the Sister Fund and the New York City Mission Society under the visionary work of the Neighborhood Technical Assistance Clinic, sought to raise the question about how society could help make life better for black girls in New York City. We ask the question, what role can black clergywomen play in addressing the quality of life for black girls in New York City? We have chosen three black clergywomen, who are senior pastors of their churches, to target our intervention.

During times of financial uncertainty, the local church and community are challenged to redefine their roles as social service providers. Andy Stanley, Lane Jones

⁴ Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom* (San Francisco: Jossey-Bass, 2004), 5.

⁵ Ibid., 3.

⁶ Ibid.

⁷ Bettye Collier-Thomas, *Daughters of Thunder: Black Women Preachers & Their Sermons* (San Francisco: Jossey-Bass, 1997), 42.

⁸ Ibid., 45.

and Reggie Joiner in *7 Practices of Effective Ministry* reveal the art, rather than science, of ministry.⁹ Stanley, Jones and Joiner further reveal that “our ever-changing culture makes it necessary to constantly evaluate, launch, and occasionally even kill programming.”¹⁰ As the Founder and Chief Executive Officer of the Neighborhood Technical Assistance Clinic (NTAC), a nonprofit serving the needs of philanthropic individuals and organizations in their efforts to develop, support and maintain effective community-based and faith-based programs, I am acutely aware that funding cuts to the nonprofit sector and the present financial climate necessitate pastors, in particular, to become more engaged in nonprofit work. Many pastors find themselves in numerous roles—financier, principal, program director—their comfortable but ineffective approaches to ministry have created for them.¹¹ In *The Black Church in the Post-Civil Rights Era*, Anthony B. Pinn addresses the role of the prosperity gospel within the twenty-first century Black Church. Pinn’s prophecy states that “black churches will have no other choice but to think about their ministries and audience in terms of the mega church phenomenon and its interpretation of the gospel.”¹² Whether active participants or not in the prosperity gospel, Pinn refers religious, social architects to the historical “dual purpose—spiritual and material development—that often spurred the development of kindergartens, libraries, savings banks, schools and other resources.”¹³ For the Black

⁹ Andy Stanley, Lane Jones, and Reggie Joiner, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Books, 2004), 10.

¹⁰ Stanley, 10.

¹¹ Ibid., 11, 18.

¹² Anthony B. Pinn, *The Black Church in the Post-Civil Rights Era* (Maryknoll, NY: Orbis Books, 2002), 139.

¹³ Pinn, 7.

Church, in particular, social service programming has been the means to “apply the morals and ethics found in scripture to every aspect of life.”¹⁴

Over the past 27 years, I have provided support, services and administrated grants to the nonprofit and faith based sectors. During these times of uncertainty, my work with the faith community has increased because lack of funding and resources felt especially by the non-profit organizations. As a result, churches and their principal leaders (pastors) have been asked to step up their involvement in addressing community needs but far too many lack the skill-set to seek funding for their mission work. Under the definition of “Pastoral Theology” or “Support Theology” more resources are needed to prepare and equip pastors to lead in their service communities. Furthermore, Robert C. Dykstra in *Images of Pastoral Care: Classic Readings* shares that “pastoral theologians, along with ministers they influence, rarely feel certain of just who they are and of what exactly they are to do.”¹⁵ Dykstra cites James E. Dittes’s theory of unstable pastoral identity during times of uncertainty. He proffers that for you to know with great certainty who you are and what you are to do in relation to God (your calling and ministry) means you have gotten it wrong, for uncertainty is the threshold from which everyone starts afresh.¹⁶

In her work entitled, “Our Voices Loud and Clear,” Rev. Dr. Eleanor Moody-Shepherd, emphasizes that, “This is a dynamic time for African American women in the black church and in the academy of religion. Women in both of these communities

¹⁴ Ibid.

¹⁵ Robert C. Dykstra, *Images of Pastoral Care: Classic Readings* (St. Louis: Christian Board of Publication, 2005), 2.

¹⁶ Ibid., 5.

continue to engage in conscientization, resistance, persistence, struggle and self-definition.”¹⁷

According to Gregory J. Reed, author of the book *Economic Empowerment through the Church*, “The church today must move beyond its traditional role if it is to truly fulfill its mission. It can no longer respond only to spiritual needs and speak only to people's hearts. The church is called to be a force for change in the world, especially where the needs are greatest: the inner-city neighborhoods where crime, violence, and unemployment are the order of the day. *Economic Empowerment through the Church* is a practical book that shows churches how to become a force for revitalization in their community by means of ‘economic empowerment’— by becoming involved in the everyday, economic life of their communities.”¹⁸

The motivation for marrying black clergywomen to black girls begins to answer my question, “How can black clergywomen, as role models, participate in empowering the lives of black women and girls in the context and community location of their churches?”

In examining the literature on black girls, the report states that, “Black girls face many challenges growing up. The challenges include socioeconomic disadvantages to a highlighted exposure to violence, mental stresses and often overlooked, yet persistent, and distinct educational challenges.” The report also states that “the role of the family is

¹⁷ Eleanor Moody-Shepherd, “Our Voices Loud and Clear,” in *New Feminist Christianity: Many Voices, Many Views*, edited by Mary E Hunt and Diann L Neu (Woodstock, VT: Skylight Paths Publishing, 2010), 261.

¹⁸ Gregory J. Reed, *Economic Empowerment through the Church* (Grand Rapids, MI: Zondervan, 1994), 230.

key to the overall healthy development of Black girls, particularly since the world beyond its protective embrace, will in many ways, reject her very being.”¹⁹

The report further states that

Religion is found to play an especially crucial role in the overall well-being of Black girls. Black adolescents tend to report higher levels of religious commitment than their white counterparts (Wallnee et al. 2003) and Black girls are found to be more likely than Black males to be more intensely involved in religious communities (Brown and Gilligan 1992). Research suggests that religion serves as a source of sound support and positive self-regard among Black women and girls...Black girls especially are said to have historically relied on strong networks of family ties and religious constructs that have helped to facilitate their survival, health and well-being through the reciprocal sharing of resources, chores, child-care, information and environmental support. These strong bonds are believed to be the resources that ultimately make the difference, particularly in time of crisis. Research suggests that high quality family functioning serve as a coping mechanism in the lives of Black girls, ultimately reducing the effect of stress in their daily lives (Taylor et al. 1990).²⁰

In a study conducted by Dr. Kirkpatrick G. Cohall and Dr. Bruce S. Cooper, one of the conclusions states that, “Effective pastoral leadership is a critical component for churches as they emerge in the 21st century. Pastors are expected by their constituents to play more than a spiritual leadership role in their parish context.”²¹ Ray S. Anderson in *The Soul of Ministry: Forming Leaders for God’s People* reveals that “the most pressing internal dilemma facing the Black Church across denominational lines is the full inclusion of black women.” Anderson further states that women are not properly represented in positions of authority within the Black Church. Nevertheless, Anderson’s

¹⁹ Jones-De Weever, “Black Girls in New York City,” 15.

²⁰ Ibid., 17-18.

²¹ Kirkpatrick G. Cohall, and Bruce S. Cooper, “Educating American Baptist Pastors: A National Survey of Church Leaders,” *Journal of Research on Christian Education* 19, no. 1 (2010): 27.

notion of “making sense of certain experiences in light of sacred promises” undergirds the emergence of effective pastoral leadership²².

Bettye Collier-Thomas in *Daughters of Thunder: Black Women Preachers & Their Sermons* cites the “many paths to the pulpit” chosen by black women as multifaceted and multifunctional.²³ Historically, Collier-Thomas discloses their “plight to incorporate ordination (in white and black denominations), local licensing, becoming exhorters and evangelists, founding independent churches and denominations (serving as pastors and bishops), and mid-vocation changes from missionaries to preachers.”²⁴ One goal is to create a strategy plan for expanding the work of the Neighborhood Technical Assistance Clinic to provide technical support and training to this target group.

The focus group of involving three churches will help me test how best I can help support the work of Black Clergywomen by engaging them in community development work addressing the lives of Black women and girls. Three senior Black Clergy pastors and participating churches from the Bronx will be involved in this demonstration project. They are all first-time senior pastors of their churches and have agreed to implement at least one community development project with both short and long term views of addressing women and girls.

When I analyzed my initial conversations held with each of the three participating Senior Pastors, it was noted that these pastors had a lot in common such as: small congregations; little to no impact in their community, churches have no existing

²² Ray S. Anderson, *The Soul of Ministry: Forming Leaders for God's People* (Louisville, KY: Westminster John Knox Press, 1997), xiv-xvi.

²³ Collier-Thomas, 277.

²⁴ Ibid.

programs serving women and girls; each pastor expressed a desire to build up their congregation to engage more in community development work; and they themselves wanted to serve as role models for both the women members of their churches as well as to women and girls in their church's community

Brief descriptions of each participating pastor's profile, their church and current state of the church's community development work and where I hope to offer transformation both to the Senior Pastor as well as the communities they serve are highlighted below:

FELLOWSHIP COVENANT CHURCH

Kanyere Eaton is formerly the Executive Director of The Sister Fund, and now serves as the Senior Pastor at Fellowship Covenant Church. Her contribution as a grant maker has been recognized by the Women's Funding Network, from which she received a Changing the Face of Philanthropy award. In the same month, the Association of Black Foundation Executives presented her with the Emerging Leader in Philanthropy award for her contributions as a founding member of the Black Women for Black Girls Giving Circle in New York City. In April, 2008, Kanyere received an award from the North Star Fund in recognition of her commitment to social justice.

Fellowship Covenant Church is located in Community Board District #9, which is served by the 43rd Precinct and District 18 City Councilwoman, Honorable Annabel Palma. The church established a mission statement which included 2012 goals to reach out to the Castle Hill community. This goal stipulates that the church would be a help and hope in the Castle Hill community by winning neighbors through relevant programs and the provision of valuable resources; by interceding for and regularly investing in the

community; and by exercising an open door policy so that the church could address needs and change lives. Since her tenure as new Senior Pastor, Rev. Eaton of Fellowship Covenant Church has not developed any new programs.

Under this demonstration project, Reverend Kanyere Eaton will receive support to create a survey tool and how to *conduct a community needs assessment of the community*. Specifically, *nonprofit organizations* located in the surrounding area of the Castle Hill community will be asked to rate and prioritize the needs of the Castle Hill area especially for serving women and girls. This community development work of creating a needs-assessment tool will enable the Senior Pastor and the church to better target its human service intervention and begin to identify where the gaps in services are, especially for addressing the needs of women and girls. There are several non-profit organizations we will seek to initially collaborate with, including, but not limited to: Castle Hill Community Center, Bronx YMCA, St. Raymond Community Outreach, Castle Hill Library, Castle Hill Little League and Crossroads Tabernacle.

WILLIS AVENUE UNITED METHODIST CHURCH

Marva Usher-Kerr, a faithful member of the United Methodist Church for 29 years, serves as the Senior Pastor of the Willis Avenue United Methodist Church. As senior pastor, Rev. Marva will need to develop skills to attract volunteers from inside the church to go outside with her to explore gaps in services and determine where the church, as well as the pastor, can make a difference.

Willis Avenue United Methodist Church is located in Community Board #1, which is served by the 40th Precinct in the 17th and 8th councilmanic districts of Maria del Carmen Arroyo, and Melissa Mark-Viverito, respectively.

Willis Avenue United Methodist Church does not have a strategic plan in place for its church. Under this demonstration project, Reverend Marva Usher-Kerr has expressed a need to lead the church in establishing a strategic plan which will result in the church creating a mission and goals statements for their church. This will enable the Senior Pastor to stir up new goals and objectives to glorify God, to advance God's purposes, to help Christians to study and grow, and to be known in the community. This community development work of creating and implementing a strategic plan will provide a road map whereby the Senior Pastor will be better able to shepherd the church and its community by offering targeted programs and support specifically focused on women and girls. Part of the strategic plan will examine programs already being offered by existing nonprofits in the community who might be approached by Willis Avenue United Methodist Church to assist with community development. These organizations include but are not limited to: ACS Head Start, Dominican Sisters Family Health Services, East Side Houses Settlement, Hunts Point Multi-Services-Site 2, Mercy Center, Morris Heights Health Center, South Bronx Mental Health Council, and New York Foundling.

JESUS SAVES BACK TO LIFE MINISTRIES, INC.

Currently the senior pastor of Jesus Saves Back to Life Ministries, Inc., is Apostle Wanda D. Lang a native of the Bronx, NY. Apostle Lang is the founding Pastor of Jesus Saves Back to Life Ministries. Her ministry is for all people, but her passion is for youth, especially girls. There is a strong intent to establish a black girls program in her church's community.

Jesus Saves Back to Life Ministries is a small congregation that began as an outreach ministry to youth in the South Bronx, working with the children in the John

Adams projects located on Tinton Avenue, where they sponsored youth on summer outings. Jesus Saves also established an outreach ministry for girls ages 10-17 with the Girls and Boys town of NY at their Juvenile Correctional Facility residential home in the Bronx for 3½ years.

Jesus Saves Back to Life Ministries, Inc. is located in Community Board #3, which is served by the 42nd Precinct and the 15th councilmanic district of Joel Rivera.

Jesus Saves Back to Life Ministries, Inc. wishes to raise funds for its community-based work, but the church does not have a 501(c)(3) tax exemption status as a legal nonprofit organization. Apostle Wanda Lang has indicated that a legal nonprofit status will enable the church to apply for charitable gifts and resources. Under this demonstration project, an application will be secured, completed and submitted to become a legal, 501(c)(3) nonprofit organization.

The Senior Pastor and the new 501(c)(3) community development corporation will be able to seek funding for its youth programs—with a priority of developing new program services, especially the ones serving women and girls. Assessments will also be provided in creating a suitable name for the community development; a mission statement, and research will be provided which describes the priority needs of black girls from the 3rd Avenue section of the Bronx.

The goal of this demonstration project is to increase these three clergywomen's skill capacity to become more equipped to engage in community development efforts which address and/or service the needs of women and girls in New York City.

A full report of the Black Women for Black Girls Giving Circle and the study, as well as the recommendations, will be provided to each Senior Pastor. Nonprofits who

have been researched to date and who will be contacted by Rev. Lang include but are not limited to: DreamYard Project, 163rd Street Improvement Council, Claremont Neighborhood Association, Renaissance Education, Music Sports (EMS) and William Hodson Community and Senior Center.

CHAPTER 3 PLAN OF ACTION

Goal 1: Convene three black clergy women who are senior pastors at their churches for the purpose of creating awareness about the work being implemented under this demonstration project.

Strategies:

1. March 1, 2013 - Prepare and send out letters of engagement to pastors to participate in demonstration project (Valerie Oliver-Durrah)
2. March 8, 2013 - Present a half day informative conference (Valerie Oliver-Durrah)
3. March 15, 2013 - Hold follow up conference call (Valerie Oliver-Durrah)
4. April 15, 2013 - Conduct surveys and hold interview among participating black clergy women (Valerie Oliver-Durrah)

Evaluation: Documentation will be made regarding the types of information and resources made available to the three participating black clergy women about the work being implemented under this demonstration project. Both formal and informal introductions will take place among the three participating black clergy women, resulting in a new network of black clergy women, who are senior pastors of their churches, located in the Bronx.

Goal 2: To build capacity of three pastors by providing technical assistance and training to support each senior pastor, with the assistance of nonprofit professionals, to carry out their community development work.

Strategies:

1. May 1, 2013 - Create an “Action Plan,” outlining the steps needed to carry out their projects (Valerie Oliver-Durrah)
2. April 1, 2013 - Arrange meetings between three senior pastors and nonprofit professionals (Valerie Oliver-Durrah, Lawyers Alliance of New York City, United Way of New York City, Fund for the City of New York, New York Women Foundation, and the Foundation Center)
3. April 1 - April 30, 2013- Hold a minimum of three technical assistance clinic sessions with each participating pastor (Valerie Oliver-Durrah)
4. April 15, 2013- Identify appropriate resources to align with each pastor’s goal (Valerie Oliver-Durrah)
5. July 1, 2013 - Assist with development of long term goals for their community development work (Valerie Oliver-Durrah and participating pastors)

Evaluation: A training conference will be held for the purpose of introducing resources to assist three participating black clergy women to carry out their projects. A completed Action Plan will be created for each of the participating black clergy women. Black clergy women will successfully develop its community development work, and will report on three challenges or successes of the project conducted under this demonstration project.

Goal 3: To create a self-help guide book which offers information on the work done with the three pastors and their churches.

Strategies:

1. June 1, 2013- Research and identify topics, training areas, and other key information needed to include as part of the self help guide book (Valerie Oliver-Durrah)
2. June 15, 2013- Obtain feedback from participating, nonprofit professionals, regarding their work with the three participating pastors

(Valerie Oliver-Durrah)

3. June 15, 2013- Obtain feedback from each participating pastor about lessons learned/gained from the work conducted under this demonstration project (Valerie Oliver-Durrah)
4. August 1, 2013-Begin to create outline and write up the results of the demonstration project (Valerie Oliver-Durrah, Editor, and Site Team)

Evaluation: A self help guide book will be created, listing resources and

contact information to help black clergy women to become more equipped

in community development strategy that address the needs of women and

girls.

CHAPTER 4

RESEARCH QUESTIONS

BIBLICAL

The methodology of leaders such as Shunammite Woman, Deborah, Esther, Ruth, Mother of John and James, Leah, Rachel, Huldah, Jethro, and Barnabus articulate best the leading and guiding of the Holy Spirit—a principle keystone to sustain faith-based, community development efforts.

What biblical themes, characters, or scriptures contribute to the understanding of how Black Clergywomen can receive support and technical assistance to aid them in addressing community development issues?

SOCIO-ECONOMIC/TECHNICAL

The methodology of the church and community is oftentimes challenged to redefine ways in which laity, clergy and public servants administer within their service communities.

What type of technical assistance and training, as well as information, do Black Clergywomen require to help them engage in community development work addressing women and girls?

Will Black Clergywomen, who are serving as senior pastors of their churches, increase the number of women and girls being served in their communities? How can Black Clergywomen, as role models, participate in empowering the lives of Black women and girls?

HISTORICAL

What are the historical factors that have prevented Black Clergywomen who are senior pastors from participating in or leading in community development efforts in their church communities?

CHAPTER 5 EVALUATION PROCESS

Method of Evaluation of Goal 1:

- Documentation will be made regarding the types of information and resources made available to the three participating black clergy women about the work being implemented under this demonstration project. Both formal and informal introductions will take place among the three participating black clergy women, resulting in a new network of black clergy women, who are senior pastors of their churches, located in the Bronx.

Method of Evaluation of Goal 2:

- A training conference will be held for the purpose of introducing resources to assist three participating black clergy women to carry out their projects. A completed Action Plan will be created for each of the participating black clergy women. Black clergy women will successfully develop its community development work, and will report on three challenges or successes of the project conducted under this demonstration project.

Method of Evaluation of Goal 3:

- A self-help guide book will be created, listing resources and contact information to help black clergy women to become better equipped in community development strategies that address the needs of women and girls.

CHAPTER 6

MINISTERIAL COMPETENCIES

THE PROCESS

The members of the Site Team dedicated substantial time and energy in joining me in the process of competency assessment. The site team members include Rev. Dr. Cynthia Diaz, Dr. Kemba Lucas, JD/LL.M., MPP/Ph.D., Rev. Kanyere Eaton, Rev. Sylvia Gail Kinard, Esq., Bishop Dr. Ebony Kirkland, Dr. Tracy Durrah, Ph.D., Paula Mayo, Rev. Dr. David Hampton, Tia Clinton, Dr. Pastor Carolina, Dr. Megan McLaughlin, Dr. Lenora Taitt Ph.D., Patricia White, and Elwanda Young.

Prior to our initial meeting, I mailed an informational package to each Site Team member, informing them of the assessment process.

At the August 23, 2012 meeting, the Site Team met to submit their assessment forms and to meet with me personally to go over their responses. Becky Y. Kinard, Administrative Assistant, agreed to collect and summarize the assessments from site team members.

A summary of the Site Team's and my assessments on ministerial competencies follow:

THE ASSESSMENTS

1. *As Change Agent*—Rev. Oliver-Durrah demonstrates courage of conviction, approaches challenges/problems creatively, initiates innovative solutions, and gets results. A change agent is an ordinary person with faith to attempt extraordinary things

through Christ—that is Rev. Oliver-Durrah. Whether working on issues related to her block, her borough, or the entire city, she will not rest until some visible improvement occurs. As a change agent, she understands that it is necessary to bring others along to accomplish great things! She skillfully brings other people along with her; she bring them not only for their support, but for their ideas and contribution to the kind of results God intended—love, justice, and righteousness! Rev. Oliver-Durrah has sought and fought for change on several fronts, most noticeably the non-profit sector, where she has served as a forceful go-between and translator of the philanthropic models for non-profit organizations. It was she who years before others noticed it said to nonprofits “Remake and rethink the way you do business. Focus on the ideas of partnership and collaboration. Look to the communities on a local level, divine what the needs are and focus on what services are needed to change the situation.” That many of the organizations she worked with were faith-based is not a surprise. These organizations worked within the local communities providing services to audiences that politics neglected. *Candidate has been an agent for change for nonprofits across all five boroughs where she has worked with neighbors to bring about a spirit and culture of neighborhood, where people look out for each other to provide a safe and healthy environment.*

2. *As Leader*—Rev. Oliver-Durrah presents herself in many ways as a leader. She is very perceptive and has the ability to perceive a problem, or situation, assess what is needed and acts on it. She involves others in the assessment process and the solution as well. She works well with others but one is always aware that she is in charge. She gets the job done. She is inclusive as a leader, not afraid to seek advice, accept advice and give credit to those who assist her in the process. She leads by example and has an open

approach in her role as a leader. One is not afraid to seek her out for advice. As a true leader she is passing on her skills in the administering of her organization to her children to ensure the longevity of her Neighborhood Technical Assistance Clinic. Rev. Oliver-Durrah demonstrates strong leadership qualities in her work in the community, in the organization she founded and continues to lead in her church, as well as in the broader community in New York City and abroad. Rev. Oliver-Durrah is very sensitive to the needs of others and she not only identifies problems but involves herself in designing strategies to address them. She finds it easy to develop partnerships and to involve others in her many endeavors. Her enthusiasm and her “we can do it attitude” encourage others to follow her lead. One of her strengths is her “follow through.” She is reliable and finishes what she starts. Specific examples of her leadership abilities include—the annual street fair she initiated and continues to run to assist the young people in her community; her work in Antigua, West Indies with the Government; some for-profit companies and an institution to assist children. Rev. Oliver-Durrah is first and foremost a servant leader. She serves her community and is motivated by love and humility. She serves with willingness and conviction; and not with greed and self-interest. She understands her work “as a call” and walks in it with the belief that is it the will of the Father. As a servant leader, she understands that her work with individuals and organizations should lead them to enlightenment, a new place, a new understanding. As a result, she inspires confidence in others, channels and directs the efforts of others, and is persuasive in her interaction with them. *Candidate wants to become the most effective leader possible.*

3. *As Counselor*—Rev. Oliver-Durrah is a Counselor in her professional and spiritual life. When she advises her friends, clients and fellow professionals she does it

with a spirituality that makes one believe that there is a solution to the situation and that it can be worked out. She utilizes her life experiences to counsel others. She is also a good listener, listening with the “third ear” which goes beyond what the person says. She is empathetic in her approach as a counselor. Her counseling extends to organizations, businesses, churches and spiritual leaders who value her counsel. Rev. Oliver-Durrah is a community-minded person; she believes that faith-based organizations and programs can make an enormous impact on the people of the community. She has the aptitude and personal characteristics that will make her an effective counselor for individuals and will only improve with additional training and “hands on experience.” Rev. Oliver-Durrah shows strong personal and professional qualities in this area: she brings her character, integrity, life experience and views into the counseling space. She has the ability to listen to the person in need, and at the same time listen to and call upon scripture and biblical principles to inform the solutions she offers. She shows the capacity to love, forgive and nurture others. She consistently reveals the humanness in her relationship with others. Finally, optimism is an emotion and attitude she expresses at all times. *Candidate believes that counseling is an integral part of her work and purpose.*

4. *As Spiritual Leader*—Rev. Oliver-Durrah is forward thinking and results oriented as it relates to the impact that the church can have on the community and the world. She is deeply spiritual, which provides the well from which she draws living water of hope which she freely shares to empower others including those who must minister to others, but often find themselves struggling to overcome their own personal pain and problems. Her good character is unquestionable by her peers. Valerie is economical in that she views her calling to help all in need irrespective of their denomination, gender, ethnicity or national origin. She is a globalist who has truly embraced the call of Jesus to go into and minister to the whole world. *Candidate is very excited about becoming a more equipped spiritual leader.*

5. *As Administrator*—Rev. Oliver-Durrah is the founder, President and CEO of her organization which has been successfully in operation for over a decade. She continues to receive contracts and expand her services to provide services not only to the Brooklyn community but to the five boroughs and has expanded to the Caribbean. Her success in working with business, community organizations and churches speaks to her excellent skills as an administrator. Rev. Oliver-Durrah is diligent in her work and is a concerned administrator. She is a task oriented administrator; she will follow the task from beginning to end to be sure it is done accurately. She is helpful and has great communication skill and works well with people at all levels. Rev. Oliver-Durrah, for the past fourteen years, has guided the Neighborhood Technical Assistance Program through economic upswings and downturns and its survival is a testament to her creativity in developing programs and her skill in administering a Not-for-Profit in an ever changing environment. She is clear about the organization's mission and communicates it

effectively. To maintain the organization, she has had to engage in continuous fundraising and she has been effective because she has defined goals and strategies as well as outcomes and has demonstrated the effectiveness of her initiatives. She is noteworthy for her ability to identify and use resources and she willingly involves others with whom she shares credit. While she deals with the “big picture” she also pays attention to the details that are essential to the effective functioning of the organization. In addition, she has formalized the lessons she has learned and is using them to assist other administrators. *Candidate will continue to grow her skills as an administrator.*

6. *As Professional Skills*—Rev. Oliver-Durrah always carries herself in a professional manner with dignity and presence. She presents herself as one who has knowledge in her field and is always ready to share her knowledge freely with others who seek her advice. Rev. Oliver-Durrah is outstanding in her knowledge and ability to obtain grants. She is sought out to assist non-profit organizations to obtain funds. She keeps abreast of trends in her field. Rev. Oliver-Durrah’s professionalism is unquestionable. She is an excellent communicator and she deals appropriately and effectively with people in various walks of life and in various positions. In fact, this is one of her strengths. She remains engaging whether she is with elected officials, funders, clients or colleagues. As the Chief Executive Director of her not-for-profit, she frequently interacts with other professionals with whom she has both personal and professional relationships and she manages them adeptly. As a solo practitioner in her not-for-profit, she has demonstrated her ability to manage her time well and to set limits regarding that which is doable. Rev. Oliver-Durrah has the ability to be a teacher of the faith; to help others understand the doctrine of the church and scripture. She relates well with people of different

backgrounds (i.e. cultural, racial and socio-economic) as well as from various disciplines, with one goal in mind—to bring them (as well as herself) to a world community of love, justice and righteousness. None who come to the profession are perfect, but rather are individuals striving for understanding, and who use the teaching profession as an opportunity to reflect outwardly and inward in proclaiming their faith. Rev. Oliver-Durrah helped to lay the foundation for many start up organizations with The Neighborhood Technical Assistance Clinics. The clinics brought together the people who were passionate about their causes/programs, and the leaders in the field who could potentially help to fund the programs. In a positive and caring environment, from one borough to another, invitees met, discussed common issues and how to combat them. Funders offered insider tips on what they looked for in funding a program and what was most marketable for all. For many years, these clinics served as one of the few outlets for discussion and sharing of community initiatives and programs. Rev. Oliver-Durrah taught many to ask the right questions of themselves and their leadership before seeking funding or collaboration on projects. *Candidate believes her religious works are a compliment to her professional skills.*

COMPETENCIES CHOSEN FOR DEVELOPMENT

1. *As Counselor*: To engage in activities to help senior pastors connect with the resources and services that they need to help carry out their projects.

Strategies:

- A. Attend faith-based conference where services and resources are showcased.
- B. Meet with Lawyers Alliance of New York City to identify current procedures to incorporate nonprofits to become a 501(c)(3) agency.
- C. Hold meeting with the three participating senior pastors to determine how best they receive counseling and coaching and identify the best time to reach them.
- D. Meet with other senior pastors who have started a 501(c)(3) to determine challenges and successes.
- E. Engage in study of relevance.

Evaluation:

Observations and feedback from participating black clergy women who are senior pastors.

2. *As Leader*: To provide appropriate styles of community leadership for clergy as it relates to working with the community outside the doors of churches where black clergy women serve as senior pastors.

Strategies:

- A. Introduce different styles of leadership.
- B. Introduce and identify community boards, local politicians and community leaders as well as nonprofit organizations who are leading in their target community area.
- C. Introduce senior pastors to Bronx Borough Hall to encourage them to join with existing clergy constituents such as the Bronx Clergy Legislative Roundtable and the Bronx Clergy Task Force.
- D. Identify and Introduce senior pastors to media networks in the Bronx.
- E. Identify successful models of leaders where the role of clergy is making a difference.

Evaluation:

Observations and feedback from the three participating black women clergy, who are pastors of their churches.

- 3. *As Change Agent*: To promote transformational leadership by mapping how black clergywomen, who are senior pastors, will transform their communities by engaging in community development efforts serving women and girls.

Strategies:

- A. Expand library of resources relating to women and girls.
- B. Encourage senior pastors to join Federation of Protestant Welfare Agencies to network and connect with other pastors who are utilizing transformational leadership to change their communities.

- C. Sign up pastors to review and receive literature online about faith-based leadership.

Evaluation:

Request feedback from participating black clergy women who are senior pastors.

**APPENDIX A:
TIMELINE**

Date	Task/Activity	Tools Necessary to Complete Task	Person Responsible	Budgetary Costs	Source of Funding
Dec 30, 2012	Proposal Approved by NYTS		Valerie Oliver Durrah Dr. Lundy	0	In kind, personal contributions, & donations
Jan 3, 2013	Meet Site Team and Advisor	E-mail Invitations	Valerie Oliver Durrah Dr. Moody-Shepard	0	
Jan 2013	Meet Site Team and Advisor	Outreach to Conduct Awareness	Valerie Oliver Durrah		
Feb-May 2013	Hold 3 Focus Groups Conduct Surveys and Interviews	Facilitators	Valerie Oliver Durrah Bishop Ebony Kirkland Rev. Maggie Howard	\$1,500	
March 2013	Hold Conference	Facilitators		\$1,000	
June 2013	Analyze Data	Researcher	Researcher from Site Team	\$500	
July 2013	Meet with Site Team and Advisor	Researcher	Valerie Oliver Durrah	0	
July-Sept 2013	List strategies to maximize involvement of Black Clergywomen to community development efforts.	Report	Editor	\$2,500	
Nov 2013	Meet with Site Team and Advisor				

**APPENDIX B:
BUDGET**

	Amount
Awareness	
3 Focus Groups	\$1,000
Surveys	
Interviews	
Refreshments	
Invites	
Transportation	
Editing and Administrative Support	\$1,000
Hold Conference	
Application	
Survey Monkey	
Audio/Video	
Marketing	
Refreshments	
Volunteer Stipends	
Transportation	
Conference Support Staff (3-5)	
Editing and Administrative Support	
Analyze Pre and Post Evaluation	\$1,000
Program Assistant	
Administrative Support	
Technical Support	
Research Evaluation	
Editing and Administrative Support	
Create Self-Help Tool Kit	\$2,500
Editor	
Coach	
Editing and Administrative Support	
Packaging	
Total Cost	\$5,500

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APPENDIX B
CONTACT SHEET FOR PARTICIPATING CLERGY WOMEN

Fellowship Covenant Church

Rev. Kanyere Eaton, Senior Pastor

720 Castle Hill Avenue | Bronx, New York 10473

O: 866 603 8895

C: 914 562 2582

Email: kanyere@gmail.com

Willis Avenue United Methodist Church

Rev. Marva D. Usher-Kerr, Senior Pastor

401 East 141st Street | Bronx, NY 10454-2101

O: 718 585 8495

C: 646 326 1436

Email: mduk@aol.com, MUsherke@unitedmethodistwomen.org

Jesus Saves Back to Life Ministries, Inc.

Prophetess Dr. Apostle Wanda D. Lang, Senior Pastor

3251 3rd Avenue | Bronx, NY 10456

C: 212 870 1219

Email: jesussavesbackto01@yahoo.com

APPENDIX C SITE TEAM

Contact	Email	Title/Position
Rev. Dr. Cynthia Diaz	cdanewseason@gmail.com	Bibliographical References
Dr. Kemba Lucas JD/LL.M., MPP/Ph.D.	twojarenas@aol.com	Lead Coach
Rev. Kanyere Eaton	kanyere@gmail.com	Access to Church Leaders/Feedback
Rev. Sylvia Gail Kinard, Esq.	sylvknrd@aol.com	Access to Church Leaders/Feedback/Reader
Bishop Dr. Ebony Kirkland	Bishopkirkland@livinggod.org	Access to Church Leaders/Feedback/Reader
Dr. Tracy Durrah, Ph.D.	Dr.tracydurrah@gmail.com	Research
Paula Mayo	pmayo@interchurch-center.org	Access to Church Leaders/ Feedback
Rev. Dr. David Hampton	Pastorhampton@yahoo.com	Access to Church Leaders/ Scripture References
Brooke Durrah	bodurrah@gmail.com	Administrative Assistant/ Coordinator
Tia Clinton	telinton06@gmail.com	Administrative Assistant/ Coordinator
Dr. Pastor Carolina	pastorcarolina@yahoo.com	Access to Church Leaders/Feedback, Scripture References
Dr. Megan McLaughlin	megmcelaine@yahoo.com	Project Guidance
Dr. Lenora Taitt	taittma@aol.com	Project Guidance
Patricia White	pawchas@gmail.com	Project Guidance
Elwanda Young	eyoung@uwnyc.org	Project Guidance
Madina Sadiq	msadiq@sobo.org	Lawyer

APPENDIX D

SURVEYS

THREE BLACK CLERGY WOMEN WHO ARE PARTICIPATING IN THE DEMONSTRATION PROJECT SURVEY

Conducted by Doctoral Candidate, Rev. Valerie Oliver-Durrah

1. Cite (1) situation/memory where a member of your congregation has made a negative complaint or comment about you being a woman pastor.

2. How would you describe prophetic leadership in the community and/or in the pulpit?

3. What role did the Holy Spirit play in your prophetic leadership?

4. List the (5) top theologians that you listen to.

**BLACK CLERGY WOMEN
WHO ARE
SENIOR PASTORS AT THEIR CHURCHES
SURVEY**

Conducted by Doctoral Candidate, Rev. Valerie Oliver-Durrah

1. Which theologians do you listen to?

2. Make a statement about your prophetic leadership and the role that the Holy Spirit plays in your prophetic leadership.

3. What tools are you using to help God transform His people in your church's community? What are your key programs where God is transforming lives of people (please provide (1) example).

**BLACK CLERGYMEN
WHO ARE
SENIOR PASTORS AT THEIR CHURCHES
SURVEY**

Conducted by Doctoral Candidate, Rev. Valerie Oliver-Durrah

1. List the (3) top theologians that you listen to.

2. Is your church involved in community development work? Yes ____ No ____
If yes, please identify training areas you require (or required) to help you with the development, implementation, or ongoing support of this community development work, serving the community of your church.

3. Does your church offer programs serving women and girls? Yes ____ No ____
If yes, please specify what type of program it is: _____
And please identify who initiated the project (give name - e.g. you as Pastor, the First Lady, Youth Minister, Other, etc.).
Pastor: _____
First Lady: _____
Youth Minister: _____
Other: _____

4. Would you briefly share your thoughts or a quote about the trend of Black Clergywomen serving as senior pastors?

5. Where do you go or where do you know to go to get information, technical assistance, or resources about fundraising, community development, board training, and neighborhood revitalization?

6. Please comment on the role that the Holy Spirit plays in your prophetic leadership.

Thank you!

APPENDIX E
CHECKLISTS FOR YOUR NEIGHBORHOOD

Checklist for Knowing Your Neighborhood

Designed For: Rev. Kanyere Eaton, Senior Pastor
Of Fellow Covenant Church

Community Board #9 – Castle Hill, Bronx

__Borough President

Ruben Diaz Jr.

Office of Bronx Borough President

851 Grand Concourse, 3rd Floor

Bronx, New York 10451

Phone: (718) 590-3500

Executive Office: (718) 590-3557

General Email inquiries: webmail@bronxbp.nyc.gov

Scheduling request: scheduling@bronxbp.nyc.gov

Web: www.bronxboropres.nyc.gov/

__Neighborhood (Identify)

Castle Hill is a primarily residential neighborhood in the South Central Section of the borough of the Bronx in New York City. Its boundaries, starting from the North and moving clockwise are: Waterbury-Westchester Avenues to the North, Westchester Creek to the east, the East River to the South, and White Plains Road to the West. Castle Hill Avenue is the primary thoroughfare through Melrose.

__Community Board #9

Bronx Community Board #9

1967 Turnbull Avenue

Bronx, NY 10473

Phone: (718) 823-3034

Fax: (718) 823-6461

Email: bxbrd09@optonline.net

Web site: <http://www.bronxmall.com/commboards/cd9.html>

District Manager: Francisco M. Gonzalez

Nonprofits

- *Deeper Life Community Outreach*
213 E 144th St
Bronx, NY 10451
Phone: (718) 585-4752
Web: www.deeperlifecommunityoutreach.org/
Email: sokunoye@deeperlifecommunityoutreach.org
- *Castle Hill Community Center*
625 Castle Hill Ave
Bronx, N. Y. 10473
Phone: (718) 828-4518
- *Bronx Works*
60 E. Tremont Ave.
Bronx, NY 10453
Phone: (646) 393-4000
Web: www.bronxworks.org/
Email: info@bronxworks.org
- *United Cerebral Palsy*
800 Castle Hill Avenue
Bronx, NY 10473
Phone: (718) 794-3291
Web: www.ucpnyc.org/
- *Rocking the Boat*
812 Edgewater Road
Bronx, NY 10474
Phone: (718) 466-5799
Email: info@rockingtheboat.org
Web: www.rockingtheboat.org/
- *Sustainable South Bronx*
1231 Lafayette Avenue, 4th Floor
Bronx, NY 10474
Fax: (347) 892-3442
Phone: (646) 400-5430
Email: info@ssbx.org
Web: www.ssbx.org
- *United Coalition Association*
1217 Stratford Ave
Bronx, NY 10472
Phone: (718) 842-3751
Web: www.unitedcoalitionassociation.org

- *The Point*
940 Garrison Avenue
Bronx, NY 10474
Fax: (718) 542-4988
Phone: (718) 542-4139
Web: www.thepoint.org

— Youth Institutions

- *Bronx YMCA Of Greater New York*
2 Castle Hill Avenue
Bronx, NY 10473
Phone: 212-912-2490
Web: www.ymcanyc.org/bronx
- *Young Adult Institute (YAI)*
- 2140 Glebe Ave
Bronx, NY 10462
Phone: (718) 822-7576
Web: www.yai.org
- *Voices Unbroken*
1414 Metropolitan Ave, 2nd Floor
Bronx, NY 10462
Phone: (718) 684-2125
Email: info@voicesunbroken.org
Web: www.voicesunbroken.org
- *Kips Bay Boys and Girls Club*
625 Castle Hill Ave
Bronx, NY 10473
Phone: (718) 828-4518
Email: kipsbay@kipsbay.org
Web: www.kipsbay.org
- *Service Alliance for Youth*
61 Edgewater Park
Bronx, NY 10465
Phone: (718) 829-7574

Libraries

- *Castle Hill Library*
947 Castle Hill Avenue (at Bruckner Blvd.)
Bronx, NY 10473
Phone: (718) 824-3838
Email: castle_hill@nypl.org
Web: www.nypl.org/branch/local/bx/ct.cfm
- *Parkchester Library*
1985 Westchester Avenue (at Pugsley Ave.)
Bronx, NY 10462
Phone: (718) 829-7830
Email: parkchester@nypl.org
Web: www.nypl.org/branch/local/bx/pkr.cfm
- *Soundview Library*
660 Soundview Avenue (at Seward Ave.)
Bronx, NY 10473
Phone: (718) 589-0880
Email: soundview@nypl.org
Web: www.nypl.org/branch/local/bx/sv.cfm
- *Westchester Square Library*
2521 Glebe Avenue
Bronx, NY 10461
Phone: (718) 863-0436
Email: westchester_square@nypl.org
Web: www.nypl.org/branch/local/bx/wt.cfm
- *Clason's Point Library*
1215 Morrison Avenue (near Westchester Ave.)
Bronx, NY 10472
Phone: (718) 842-1235
Email: clasons_point@nypl.org
Web: www.nypl.org/branch/local/bx/cp.cfm
- *Huntington Free Library*
Huntington Free Library and Reading Room
9 Westchester Square
Bronx, NY 10461
Phone: (718) 829-7770
Fax: (718) 829-4875
Email: info@huntingtonfreelibrary.org
Web: www.huntingtonfreelibrary.org

- *Van Nest Library*
2147 Barnes Avenue (near Pelham Parkway South)
Bronx, NY 10462
Phone: (718) 829-5864
Email: van_nest@nypl.org
Web: www.nypl.org/branch/local/bx/vn.cfm
- *Grand Concourse Library*
155 East 173rd Street (east of Grand Concourse)
Bronx, NY 10457
Phone: (718) 583-6611
Email: grand_concourse@nypl.org
Web: www.nypl.org/branch/local/bx/gd.cfm

Colleges

- *Bronx Community College*
2155 University Ave
Bronx, NY 10453
Phone: (718) 289-5100
Email: helpdesk@bcc.cuny.edu
Web: www.bcc.cuny.edu/
- *Lehman College*
250 Bedford Park Boulevard West
Bronx, NY 10468
Phone: (718) 960-8000
Email: help.desk@lehman.cuny.edu
Web: www.lehman.cuny.edu/
- *Fordham University*
441 E Fordham Rd
Bronx, NY 10458
Phone: (718) 817-4000
Fax: (718) 367-9404
Email: enroll@fordham.edu
Web: www.fordham.edu/
- *College of New Rochelle*
CNR - Co-op City Campus
755 Co-op City Boulevard
Bronx, NY 10475
Phone: (718) 320-0300
Email: info@cnr.edu
Web: www.cnr.edu

- *Hostos Community College*
500 Grand Concourse
Bronx, NY 10451
Phone: (718) 518-4444
Fax: (718) 518-6643
Email: hccithelp@hostos.cuny.edu
Web: www.hostos.cuny.edu/
- *Monroe College*
2501 Jerome Avenue
Bronx, N.Y. 10468
Phone: (718) 933-6700
Fax: (718) 364-3552
Web: www.monroecollege.edu

Schools

- *Public School 138- (Samuel Randall School-Grades K-5)*
Lorraine Carrol-Dawkins, Principle
2060 Lafayette Ave
Bronx, NY 10473
Phone: (718) 822-5325
Fax: (718)-239-3114
- *Public School 36- (Unionport School)*
(Grades K-5)
Elvira Maresca, Principal
1070 Castle Hill Ave
Bronx, NY 10472
Phone: (718) 822-5345
Fax: (718) 239-6390
Email: ncolon11@ps36x.org
Web: <http://www.ps36x.org/>
- *Public School 182 (Grades K-5)*
Anne O'Grady, Principal
601 Stickball Boulevard
Bronx, NY 10473
Phone: (718) 828-6607
Fax: (718) 409-8152
- *JHS 127 (The Castle Hill-Grades 6-8)*
Harry Sherman, Principal
1560 Purdy St, Bronx, NY 10462
Phone: (718) 892-8600
Fax: (718) 892-8300
- *The Bronx Guild High School*

Sam Decker, Principal
1980 Lafayette Avenue
Bronx, NY 10473
Phone: (718) 597-1587
Fax: (718) 597-1371
Email: samdec@gmail.com/ Web: <http://www.bronxguild.org/>

- *Bronx Community High School*

Flora Greenaway, Principal
1980 Lafayette Avenue
Bronx, NY 10473
Phone: (718) 892-1026
Fax: (718) 892-6941

- *Bronx Bridges High School*

Pablo Villavicencio, Principal
1980 Lafayette Avenue
Bronx, NY 10473
Phone: (718) 829-2984
Web: www.bronxbridges.org/

- *Holy Family School (PreK-8)*

Mrs. La Tempa, Principal
2169 Blackrock Avenue
Bronx, NY 10472
Phone: (718) 863-7280
Fax: (718) 931-8690
Web: www.hfsny.org/

- *St. Raymond Academy for Girls (Catholic High School)*

Sr. Mary Ann D'Antonio, Principal
1725 Castle Hill Ave
Bronx, NY 10462
Phone: (718) 824-4220
Fax: (718) 829-3571
E-mail: rayacad@adnyschools.org
Web: www.saintraymondacademy.org/

- *Santa Maria School*

Sr. Diane Mastroianni, Principal
1510 Zerega Avenue
Bronx, NY 10462
Phone: (718) 823-3636
Fax: (718) 823-7008
Email: Santa.maria.development@gmail.com/
Principal's Email: sdmastroianni@santamariabronx.org
Web: <http://www.santamariabronx.org/>

- *Millenium Art Academy*
 Maxine Nodel, Principal
 1980 Lafayette Ave.
 Bronx, N.Y. 10473
 Tel: (718) 824.0978
 Fax: (718) 824.0963
 Email: Nodel@bxmaa.org
 Web: <http://www.bxmaa.org/>

- *Archimedes Academy Math and Science Tech*
 Miriam Lazar, Principal
 456 White Plains Rd
 New York, NY 10473
 Phone: (718) 617-5046
 Email: mlazar@archimedesacademy.org
 Web: <http://www.archimedesacademy.org/>

- *Antonia Pantoja Preparatory Academy: A College Board School (The Adlai E. Stevenson Educational Campus)*
 Nancy Jacqueline Diaz, Principal
 1980 Lafayette Ave. Second Floor, Rm 285
 Bronx, N.Y. 10473
 Phone: (718) 824-3152
 Fax: (718) 824-3543
 Web: <http://www.antonipantojaprep.com>

- *Bronx Mathematics Preparatory Academy*
 Mark D. Clarke, Principal
 456 White Plains Road (4th Floor)
 Bronx, New York 10473
 Phone: (718) 542-5063
 Fax: (718) 542-5236
 Web: <http://bronxmath.com/>
<http://www.bronxmath.org/>

Day Care Centers

- *Dr. Richard Green Learning Center*
Program Director: Milagros Marrero
2165 Randall Avenue
Bronx, New York 10473
Phone: (718) 904-1689
Email: earlychildhood@leakeandwatts.org
Web: www.leakeandwatts.org
- *Adorable Licensed Family Day Care*
2013 Lacombe Avenue
Bronx, NY 10473
Phone: (347) 810-6334
Web: www.adorable440.com
- *North Bar Child Care*
630 Pugsley Avenue
Bronx, NY 10473
Phone: (718) 863-6582
- *Doris Family Day Care*
2277 Cincinnatus Avenue
Bronx, NY 10473
Phone: (347) 293-6290
- *Sound View Child Care Center*
1700 Seward Avenue
Bronx, NY 10473
Phone: (718) 991-7462
- *Rainbow Kiddie Academy*
880 Thieriot Avenue
Bronx, NY 10473
Phone: (718) 620-6500
- *Precious Care Daycare*
292 Bolton Avenue
Bronx, NY 10473
Phone: (718) 617-6023
- *C C D C Day Care*
450 Castle Hill Ave
Bronx, NY 10473
Phone: (718) 904-1689

- *Astor Child Guidance Center*
425 Effingham Ave
Bronx, NY 10473
Phone: (718) 863-0933
- *Just 4 Kids*
216 Soundview Ave
Bronx, NY 10473
Phone: (718) 893-0780
- *Seabury Day Care Corp*
575 Soundview Ave
Bronx, NY 10473
Phone: (718) 991-1500
- *Rainbow After School Program*
1111 Pugsley Ave
Bronx, NY 10472
Phone: (718) 824-3693
- *ABC Preschool Inc.*
710 Rosedale Ave
Bronx, NY 10473
Phone: (917) 645-4502
- *Children Happy Face*
2002 Story Ave
Bronx, NY 10473
Phone: (718) 597-2620
- *Ms. Elena's Sunshine Early Learn*
3075 Baisley Ave
Bronx, NY 10461
Phone: (718) 863-6470
- *Sound Dale Day Care Center*
1211 Croes Ave
Bronx, NY 10472
Phone: (718) 378-0400
- *Baby Blue Daycare & Preschool*
1728 E 172nd St
Bronx, NY 10472
Phone: (718) 617-4883

- *Kidd Kare*
2169 Blackrock Ave
Bronx, NY 10472
Phone: (718) 863-3986
- *Kid's World Group Family Day Care*
2016 Gleason Ave
Bronx, NY 10472
Phone: (347) 692-7111
- *East Tremont Head Start*
1802 Story Ave
Bronx, NY 10473
Phone: (718) 328-5470
- *Michelle's First Step-Afterschool and Weekend Child Care Service*
1711 Lacombe Ave
Bronx, NY 10473
Phone: (718) 542-7377
- *Kim Bronx Kids*
1930 Randall Ave
Bronx, NY 10473
Phone: (718) 328-5451
- *Ana's Day Care*
2313 Quimby Avenue
Bronx, NY 10473
Phone: (347) 479-8774
- *Carolina's Childcare*
2152 Quimby Avenue
Bronx, NY 10473
Phone: (718) 409-2240
- *Nest Of Love Day Care*
535 Saint Lawrence Avenue
Bronx, NY 10473
Phone: (718) 328-0974
Email: info@nestoflovedaycare.com
Web: www.nestoflovedaycare.com/

- *Happy Beginnings Family Day Care Inc.*

2041 Hermany Avenue
Bronx, NY 10473
Phone: (347) 398-8262
E-mail: info@hbdaycare.com
Web: www.hbdaycare.com

__Hospitals

- *New York Foundling Hospital*

820 Thieriot Avenue
Bronx, NY 10473
Phone: (718) 589-8842
Email: info@nyfoundling.org
Web: www.nyfoundling.org

- *Castle Hill Medical of New York*

920 Castle Hill Avenue
Bronx, NY 10473
Phone: (718) 824-0500
Fax: 718-824-2373
Web: www.castlehillmedicalny.com/

- *Castle Hill Medical Center: McCain-Hall Rashida E MD*

616 Castle Hill Ave
Bronx, NY 10473
Phone: (718) 239-9013

__Health Centers

- *Soundview Health Center*

731 White Plains Road
Bronx, NY 10473
Phone: (718) 589-2232
Web: www.soundviewhealthcenter.com

- *Vold Consultants*

1967 Turnbull Avenue
Bronx, NY 10473
Phone: (347) 691-3777

- *Randall Medical Offices*

1790 Randall Avenue
Bronx, NY 10473
Phone: (718) 542-3060

- *Soundview Medical Ofc Rental Inc.*
607 Soundview Ave
Bronx, NY 10473
Phone: (718) 991-7330
- *Parkchester Medical Care PC*
1310 Pugsley Avenue
Bronx, NY 10462
Phone: (718) 239-9119
- *Parkchester Medical*
1211 White Plains Rd
Bronx, NY 10472
Phone: (718) 828-6610
Fax: (718) 829-9132
Web: www.parkchestermedical.org/
- *New York Medical Group*
2300 Westchester Avenue
Bronx, NY 10462
Phone: (718) 583-5858 / (718) 409-8874
- *Montefiore Medical Group (Castle Hill Family Practice)*
2175 Westchester Avenue
Bronx, NY 10462
Phone: 718-829-6770
Web: <http://www.montefiore.org/mmg-castle-hill>
- *Beacon Health Strategies*
2500 Halsey Street
Bronx, NY 10461
Phone: (718) 824-2410
Email: General.Information@beaconhs.com
Web: www.beaconhealthstrategies.com
- *Diallo Medical Center*
1760 Westchester Ave
Bronx, NY 10472
Phone: (718) 892-8474
Web: www.soundviewhealth.net/
- *Park South Medical*
1545 Unionport Road
Bronx, NY 10462
Phone: (718) 892-2201

- *Rebekah Rehab & Extended Care Center*
1070 Havemeyer Avenue
Bronx, NY 10462-5310
Phone: (718) 863-6200
Email: amurphy@rebekahrehab.org
Web: <http://www.rebekahrehab.org/>
- *Jacobi Medical Center*
1400 Pelham Parkway South
Bronx, NY 10461
Phone: (718) 918-5000
Web: www.nyc.gov/hhc/jacobi/
- *Westchester Square Medical Center*
111 East 210th Street
Bronx, NY 10467
Phone: 718-920-4321
Web: <http://www.montefiore.org/westchestersquare>
- *Surgicare Ambulatory Center*
3250 Westchester Ave
Bronx, NY 10461
Phone: (718) 518-9000
Web: <http://www.surgicareny.com/>

Precincts

- *Bronx 43rd Precinct Police*
900 Fteley Avenue
Bronx, NY 10473
Phone: (718) 542-0888
Web: http://www.nyc.gov/html/nypd/html/precincts/precinct_043.shtml
- *Bronx 45th Precinct Police*
2877 Barkley Avenue
Bronx, NY 10465
Phone: (718) 822-5411
Web: http://www.nyc.gov/html/nypd/html/precincts/precinct_045.shtml
- *Bronx 49 Precinct Police Department*
2121 Eastchester Road
Bronx, NY 10461
Phone: (718) 918-2000
Web: http://www.nyc.gov/html/nypd/html/precincts/precinct_049.shtml

P.S.A 8 (Police Service Area 8)
2794 Randall Avenue
Bronx, N.Y. 10465
Phone: (718) 409-1505
Web: http://www.nyc.gov/html/nypd/html/housing_bureau/psa8.shtml

Fire Departments

- *Bronx Fire Department*
1518 Williamsbridge Road
Bronx, NY 10461
Phone: (718) 430-0251
- *Edgewater Volunteer Fire Department*
1 Adee Drive
Bronx, NY 10465
Phone: (201) 943-1700
Email: info@edgewaternj.org
Web: http://www.edgewaternj.org/es_firedept.asp

Political Leaders

- *Ruben Diaz Jr.*
Office of Bronx Borough President
851 Grand Concourse, 3rd Floor
Bronx, New York 10451
Phone: (718) 590-3500
Executive Office: (718) 590-3557
General Email inquiries: webmail@bronxbp.nyc.gov
Scheduling request: scheduling@bronxbp.nyc.gov
Web: www.bronxboropres.nyc.gov/
- *John Bonizio*
General Manager, Metro Optics Eyewear
Bronx Advisory Board at VISIONS Services for the Blind
Chairman at Westchester Square Business Improvement District
25 Westchester Square
Bronx, NY 10461
Phone: 718-597-6162 ext. 113
Fax: 718-597-0986
Additional Business Locations, Metro Eye wear
1332 Metropolitan Avenue
Bronx, NY 10462
Phone: (718) 829-5605
1038 Southern Blvd
Bronx, NY 10459
Phone: (718) 328-7137
Email: info@metrooptics.com
Website: <http://www.metrooptics.com>

- *Patrick B. Jenkins*

*Consulting firm specialist, Patrick Jenkins & Associates
Former deputy campaign manager for Eliot Spitzer and Andrew Cuomo
Former Executive Assistant and District Director for Congressman Gregory W. Meeks*

114-35 140th Street
Jamaica, New York 11436
Phone: (877) 458-3926/ (347) 956-0320
Fax: (718) 504-5385
Email: info@pbjenkins.com
Web: www.patrickbjenkins.com/

- *Jimmy Vacca*

Council Member, District 13

3040 East Tremont Ave. Room 104
Bronx, New York 10461
Phone: (718) 931-1721
Fax: (718) 931-1605
Email: jvacca@council.nyc.gov
Web: www.council.nyc.gov/

- *Francisco M. Gonzales*

*District Manager, Community Board 9- Castle Hill, Bronx 10473
President/CEO, Puerto Rican Day Parade*

1967 Turnbull Ave. Rm. 7
Bronx, NY 10473
Phone: (718) 823-3034
Email: bxbrd09@optonline.net
Web: <http://www.bronxmall.com/commboards/cd9.html>

City Congress

- *Joseph Crowley*
Congressman District 14, City Council
2800 Bruckner Blvd., Suite 201
Bronx, NY 10465
Phone: (718) 931-1400
Web: <http://crowley.house.gov/>
- *Jose E. Serrano*
Congressman District 15, City Council
1231 Lafayette Ave, 4th Floor
Bronx, NY 10474
Phone: (718) 620-0084
Fax: (718) 620-0658
Web: <http://serrano.house.gov/>
- *Eliot L. Engel*
Congressman District 16, City Council
3655 Johnson Avenue
Bronx, NY 10463
Phone: (718) 796-9700
Fax: (718) 796-5134
Additional Address
177 Dreiser Loop, Rm. 3
Bronx, NY 10475
Phone: (718) 320-2314
Web: <http://engel.house.gov/>

New York State Senator

- *Kirsten Gillibrand*
New York City Office
780 Third Avenue
Suite 2601
New York, New York 10017
Phone: (212) 688-6262
Fax: (866) 824-6340
Email: netroots@kirstengillibrand.com
Web: www.gillibrand.senate.gov/
<http://www.kirstengillibrand.com/>
- *Chuck Schumer*
780 Third Avenue
Suite 2301
New York, NY 10017
Phone: (212) 486-4430
Fax: (202) 228-2838
Web: www.schumer.senate.gov

New York State Assembly

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 50 Route 111 / Suite 202 / Smithtown, NY 11787 / Phone: (631) 724-2929
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 512 Park Blvd. / Massapequa Park, NY 11762 / Phone: (516) 541-4598 / Fax: (516) 541-4625
 Email: SaladiJ@assembly.state.ny.us
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 Email: LupinacciC@assembly.state.ny.us
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 640 West Montauk Highway / Lindenhurst, NY 11757-3708 / Phone: (631) 957-2087
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- **Michaelle Solages** - District 22
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 Email: SolagesM@assembly.state.ny.us
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 214 Beach 96th Street / Rockaway Beach, NY 11693
 Phone: (718) 945-9550 / Fax: (718) 945-9549
 Email: GoldfederP@assembly.state.ny.us
- **David Weprin** - District 24
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 185-06 Union Turnpike / Fresh Meadows, NY 11366 / Phone: (718) 454-3027 / Fax: (718) 454-3178
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 159-16 Union Turnpike / Flushing, NY 11366 / Phone: (718) 820-0241 / Fax: (718) 820-0414
 Email: RozicN@assembly.state.ny.us
- **Edward Braunstein** - District 26
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 213-33 39th Avenue / Suite 238 / Bayside, NY 11361 / Phone: (718) 357-3588 / Fax: (718) 357-5947
 Email: braunsteine@assembly.state.ny.us
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 Email: simanowitzm@assembly.state.ny.us
- **Andrew Hevesi** - District 28

- LOB 742 / Albany, NY 12248 / Phone: (518) 455-4926
 70-50 Austin Street / Suite 110 / Forest Hills, NY 11375 / Phone: (718) 263-5595
 Email: HevesiA@assembly.state.ny.us
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 129-32 Merrick Blvd / Jamaica, NY 11434 / 718-723-5412
 Email: ScarboW@assembly.state.ny.us
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 Email: MarkeyM@assembly.state.ny.us
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 131-17 Rockaway Boulevard / South Ozone Park, NY 11420
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 61-08 Linden Street / Ridgewood, NY 11385 / Phone: (718) 456-9492
 Email: NolanC@assembly.state.ny.us
- **Michael Miller** - District 38
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 83-91 Woodhaven Boulevard / Woodhaven, NY 11421 / Phone: (718) 805-0950 / Fax: (718) 805-0953
 Email: MillerMG@assembly.state.ny.us
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 74 University Avenue / Rochester, NY 14605 / Phone: (585) 454-3670
 Email: GanttD@assembly.state.ny.us
- **Harry Bronson** - District 138
 LOB 502 / Albany, NY 12248 / Phone: (518) 455-4527
 840 University Avenue / Rochester, NY 14607 / Phone: (585) 244-5255
 Email: bronsonh@assembly.state.ny.us
- **Stephen Hawley** - District 139
 Room 329 LOB / Albany, NY 12248 / Phone: (518) 455-5811
 121 N. Main Street / Suite 100 / Albion, NY 14411 / Phone: (585) 589-5780
 Email: HawleyS@assembly.state.ny.us
- **Robin Schimminger** - District 140
 LOB 847 / Albany, NY 12248 / Phone: (518) 455-4767
 3514 Delaware Avenue / Kenmore, NY 14217 / Phone: (716) 873-2540
 Email: SchimmR@assembly.state.ny.us
- **Crystal Peoples-Stokes** - District 141
 LOB 619 / Albany, NY 12248 / Phone: (518) 455-5005
 792 E. Delavan Avenue / Buffalo, NY 14215 / Phone: (716) 897-9714
 Email: PeopleC@assembly.state.ny.us
- **Michael Kearns** - District 142
 431 LOB / Albany, NY 12248 / Phone: (518) 455-4691
 1074 Union Rd / West Seneca, NY 14224 / Phone: (716) 608-6099 / Fax: (716) 671-8291
 Email: kearnsm@assembly.state.ny.us
- **Dennis Gabryszak** - District 143
 LOB 327 / Albany, NY 12248 / Phone: (518) 455-5921
 2560 Walden Ave. / Suite 109 / Cheektowaga, NY 14225 / Phone: (716) 686-0080
 Email: GabryszakD@assembly.state.ny.us

- **Jane Corwin** - District 144
 LOB 446 / Albany, NY 12248 / Phone: (518) 455-4601
 8180 Main Street / Clarence, NY 14221 / Phone: (716) 839-4691
 Email: CorwinJ@assembly.state.ny.us
- **John Ceretto** - District 145
 LOB 722 / Albany, NY 12248 / Phone: (518) 455-5284
 1700 Pine Ave. / Niagara Falls, NY 14301 / Phone: (716) 282-6062
 Email: cerettoj@assembly.state.ny.us
- **Raymond Walter** - District 146
 550 LOB / Albany, NY 12248 / Phone: (518) 455-4618 / Fax: (518) 455-5023
 5555 Main Street / Williamsville, NY 14221 / Phone: (716) 634-1895
 Email: walterr@assembly.state.ny.us
- **David DiPietro** - District 147
 LOB 543 / Albany, NY 12248 / Phone: (518) 455-5314
 411 Main St. / E. Aurora, NY 14052 / 716-655-0951 / Fax: (716) 655-0970
 Email: DiPietroD@assembly.state.ny.us
- **Joseph Giglio** - District 148
 LOB 439 / Albany, NY 12248 / Phone: (518) 455-5241
 700 West State Street / Olean, NY 14760 / Phone: (716) 373-7103
 Email: GiglioJ@assembly.state.ny.us
- **Sean Ryan** - District 149
 Room 324 Legislative Office Building / Albany, NY 12248 / Phone: (518) 455-4886 /
 Fax: (518) 455-4890
 936 Delaware Avenue / Buffalo, NY 14209 / Phone: (716) 885-9630 / Fax: (716) 885-
 9636
 Email: RyanS@assembly.state.ny.us
- **Andy Goodell** - District 150
 LOB 545 / Albany, NY 12248 / Phone: (518) 455-4511
 Fenton Building / 2 E. 2nd Street, Suite 320 / Jamestown, NY 14701 / Phone: (716) 664-
 7773
 Email: goodella@assembly.state.ny.us

City Council

Bronx City Council

Annabel Palma

District Office:

1041 Castle Hill Avenue
Bronx, New York 10472
Phone: (718) 792-1140
Fax: (718) 931-0235

Legislative Office:

250 Broadway Suite 1781
New York, NY 10007
Phone: (212) 788-6853
Fax: (212) 788-1656
Email: apalma@council.nyc.gov
Web: www.council.nyc.gov/d18/html/members/home.shtml

Female Leaders

- *Annabel Palma*

District Office:

1041 Castle Hill Avenue
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Phone: (718) 792-1140
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Web: www.council.nyc.gov/d18/html/members/home.shtml

- *Dolores A. Batista*

Agency Owner/Personal Financial Representative, Allstate

1892 Eastchester Rd
Bronx, NY 10461
Phone: (718) 597-2345
Fax: (718) 597-2516

- *Sharlene Brown*

Executive director, Bronx YMCA

2 Castle Hill Avenue
Bronx, NY 10473
Phone: (718) 792-9736/ (212) 912-2497
Email: SBrown@ymcanyc.org
Web: www.ymcanyc.org/bronx

- *Marcia Cameron*
Director, Bronx Women's Business Resource Center
 2488 Grand Concourse, Suite - 321
 Bronx New York 10458
 Phone: (718) 933 7466/ (718) 933 7479
 Fax: (718) 933 7469
 Email: mcameron@bronxwbc.org
 Web: <http://www.bronxwbc.org/>
- *Linda R. Cox*
Executive Director/Bronx River Administrator, Bronx River Alliance
 Bronx River Alliance, Inc.
 One Bronx River Parkway
 Bronx, NY 10462
 United States of America
 Phone: (718) 430-4665
 Email: linda.cox@parks.nyc.gov
 Web: <http://bronxriver.org/?pg=content&p=aboutus&m1=7>
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 500 Grand Concourse
 Bronx, NY 10451
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- *Roberta Greenberg*
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 2501 Jerome Avenue
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 Fax: (718) 364-3552
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- *Hope Harley*
President/Board of Directors, Bronx Children's Museum
 Bronx Children's Museum
 PO Box 1381
 Bronx, NY 10451
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 Web: <http://www.bronxchildrensmuseum.org/>

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 626 City Island Ave
 Bronx, NY 10464
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- *Donna Karlson*
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 999 Pelham Parkway
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 Web: www.nyise.org/
- *Sandi Lusk*
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 Email: wszio@aol.com
 Web: <http://www.wszio.org/>
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 The Lincoln Hospital Auxiliary, Inc.
 Lincoln Medical Center, 2C-427
 234 Eugenio Maria De Hostos Blvd
 Bronx, New York 10451
 Phone: (212) 504-4115
 Web: <http://www.nyc.gov/html/hhc/lincoln/html/about/auxiliary.shtml>
- *Karin O'Connor*
Leader, Throggs Neck Benevolent Association (Charity Organization)
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 1016 Edison Avenue
 Bronx, New York 10465
 Phone: (718) 829-9557
 Fax: (718) 319-1898
 Web: <http://www.stbenedictschoolbx.org/>
- *Diane Prusinski*
Director/Sister, Rosalie Hall
 1780 Grand Concourse
 Bronx, NY 10453
 Tel: (718) 228-1515, Ext. 209
 Fax: (718) 299-7927
 Web: http://cgshb.org/index.php/?page_id=94
- *Wendy Rodriguez*
Chairwoman, Community Board 6
 Bronx Community Board 6
 1932 Arthur Avenue, Rm. 709
 Bronx, NY 10457
 Phone: (718) 579-6990
 Fax: (718) 579-6875
 Email: brxcb6@optonline.net
 Web: <http://www.bronxmall.com/commboards/cd6.html>
- *Joanne Russo-Rubino*
Member/Educator, Community Board 11
 1741 Colden Avenue
 Bronx, NY 10462
 Phone: (718) 892-6262
 Fax: (718) 892-1861
 Web: www.nyc.gov/bxcb11

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 1738 Hone Ave
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 PO Box 268
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 Fax: (718) 320-6288
 Email: kserrano@krystalserrano.com /
info@unitedcaribbeancongress.org
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Senior Vice-President for Marketing, New York Yankees
 New York Yankees Partnership
 44 E 161st St
 Bronx, NY 10451
 Yankee Stadium
 161st St and River Ave
 Bronx, NY 10452
 Phone: (718) 293-4300
 Web: http://newyork.yankees.mlb.com/index.jsp?c_id=nvy
- *Patricia Williams*
Youth Advocate/Law Professor, Columbia University
 Jerome Greene Hall room 505
 435 West 116th Street
 New York, NY 10027
 Phone: (212) 854-5877
 Fax: (212) 854-7946
 Email: williams@law.columbia.edu

Governor

Andrew Cuomo

The Honorable Andrew M. Cuomo
Governor of New York State
NYS State Capitol Building
Albany, NY 12224
Phone: (518) 474-8390
Web: <http://www.governor.ny.gov/>

Mayor

Michael Bloomberg

Mayor of the City of New York

Office of the Mayor
City Hall
250 Broadway, New York, NY 10007
Phone: (212) 788-3000/ (212) NEW-YORK
Web: www.mikebloomberg.com/

Checklist for Knowing Your Neighborhood

Designed for Apostle Wanda D. Lang, Senior Pastor

of Jesus Saves Back to Life Ministries

Community Board #3- Morrisania, Bronx

__Borough President

- **Ruben Diaz Jr.**

Office of Bronx Borough President
851 Grand Concourse, 3rd Floor
Bronx, New York 10451
Phone: (718) 590-3500
Executive Office: (718) 590-3557
General Email inquiries: webmail@bronxbp.nyc.gov
Scheduling request: scheduling@bronxbp.nyc.gov
Web: www.bronxboropres.nyc.gov/

__Neighborhood

Morrisania is mostly a low income residential neighborhood geographically located in the southwestern Bronx, New York City. Its boundaries, starting from the north and moving clockwise are: the Cross-Bronx Expressway to the north, Crotona-Prospect Avenue to the east, East 161st Street to the south, and Webster Avenue to the west. Third Avenue is the primary thoroughfare through Morrisania.

__Community Board

Bronx Community Board 3
1426 Boston Road (near E. 170 St. /Prospect Ave.)
Bronx, NY 10456
Phone: 718-378-8054
Fax: 718-378-8188
Email: Brxcomm3@optonline.net
Web: <http://www.bronxmall.com/commboards/cd3.html>

District Manager: John Dudley

__Nonprofits

- **DreamYard Project**

Tim Lord/Jason Duchin, Co-Founders/Executive Directors

1085 Washington Avenue
Ground Floor
Bronx, NY 10456
Phone: (718) 588.8007
Fax: (718) 588.8310
Email: tlord@dreamyard.com /
jduchin@dreamyard.com
Web: www.dreamyard.com

- **163Rd Street Improvement Council**

Cassandra Perry, Executive Director

490 East 167th Street
Bronx, NY 10456
Phone: (718) 620-6007
Fax: (716) 620-6006
Web: www.163council.org

- **Renaissance Youth Center**

Bervin Harris/Darren Quinian, Co-Executive Director

3485 3rd Avenue
Bronx, NY 10456
Phone: (718) 450-3466
Email: info@renaissanceryouth.org
Web: www.renaissance-ems.org

- **Hogar Inc.**

Noris Colon, President/CEO

751 Dawson Street
Bronx, New York 10455
Phone: (718) 742-7669/ (718) 742.7646
Fax: 718.742.7649
Web: www.hogar-inc.org

- **Bronx Lebanon Special Care Center**

1265 Fulton Avenue
Bronx, NY 10456
Phone: (718) 579-7000
Email: ecsvp@erols.com
Web: www.bronx-leb.org

- **Improvement Council Scattered**

467 E 166th Street
Bronx, NY 10456
Phone: (718) 378-1648

- **Bronx Museum of Arts**

1040 Grand Concourse
Bronx, NY 10456
Phone: (718) 681-6000
Email: info@bronxmuseum.org

- **Bronx Museum of Arts**

1040 Grand Concourse
Bronx, New York 10456
Phone: (718) 681-6000
Email: media@bronxmuseum.org
Web: <http://bronxmuseum.org>

__ Youth Institutions

- **BronxWorks Community Center**

Eileen Torres, Executive Director
1130 Grand Concourse
Bronx, NY 10456
Phone: (718) 508-3168/ (718) 293 -0727
Email: info@bronxworks.org
Web: <http://www.bronxworks.org/programs>

- **Family and Youth Intervention (FYI) Program†/General**

Preventive/Intensive Preventive & Aftercare
369 E. 148th St., 2nd Fl.
Bronx, NY 10455
Phone: (718) 716-7531

- **The Children's Aid Society's Bronx Headquarters**

910 E. 172nd St.
Bronx, NY 10460
Phone: (347) 767-2200

Additional Address

1357 Southern Blvd
Bronx, NY 10460
Phone: (718) 617-8595
Fax: (718) 589-3343
Web: <http://www.childrensaidsociety.org/>

Libraries

- **New York Public Library - Woodstock Library**
761 East 160th Street
New York, NY 10456
Phone: (718) 665-6255
Email: woodstock@nypl.org
Web: www.nypl.org
- **Grand Concourse Library**
155 East 173rd Street (east of Grand Concourse)
Bronx, NY 10457
Phone: (718) 583-6611
Email: grand_concourse@nypl.org
Web: www.nypl.org
- **Morrisania Library**
610 East 169th Street (at Franklin Ave.)
Bronx, NY 10456
Phone: (718) 589-9268
Email: morrisania@nypl.org
Web: www.nypl.org
- **Tremont Library**
1866 Washington Avenue (at E. 176th St.)
Bronx, NY 10457
Phone: (718) 299-5177
Email: Tremont@nypl.org
Web: www.nypl.org

Colleges

- **Hostos Community College**
500 Grand Concourse
Bronx, NY 10451
Phone: (718) 518-4444
Fax: (718) 518-6643
Email: hccithelp@hostos.cuny.edu
Web: www.hostos.cuny.edu
- **Bronx Community College**
2155 University Ave
Bronx, NY 10453
Phone: (718) 289-5100
Email: helpdesk@bcc.cuny.edu
Web: www.bcc.cuny.edu/

- **Lehman College**
 250 Bedford Park Boulevard West
 Bronx, NY 10468
 Phone: (718) 960-8000
 Email: help.desk@lehman.cuny.edu
 Web: www.lehman.cuny.edu/
- **Fordham University**
 441 E Fordham Rd
 Bronx, NY 10458
 Phone: (718) 817-4000
 Fax: (718) 367-9404
 Email: enroll@fordham.edu
 Web: www.fordham.edu/
- **College of New Rochelle**
 CNR - Co-op City Campus
 755 Co-op City Boulevard
 Bronx, NY 10475
 Phone: (718) 320-0300
 Email: info@cnr.edu
 Web: www.cnr.edu
- **Hostos Community College**
 500 Grand Concourse
 Bronx, NY 10451
 Phone: (718) 518-4444
 Fax: (718) 518-6643
 Email: hccithelp@hostos.cuny.edu
 Web: www.hostos.cuny.edu/
- **Monroe College**
 2501 Jerome Avenue
 Bronx, N.Y. 10468
 Phone: (718) 933-6700
 Fax: (718) 364-3552
 Web: www.monroecollege.edu

Seminaries

- **New Covenant Christian Middle and High School**
 Sheldon Maloney, Principal
 1175 Boston Rd
 Bronx, NY 10456
 Phone: (718) 328-6072 Ext. 116
 Fax: (718) 328-3270
 Email: smaloney@ncchristianschool.org
 Web: <http://www.ncchristianschool.org/index.php>

Schools

- **Public School 132 – Garret A. Morgan (Grade k-5)**
Anissa Reilly, Principal
1245 Washington Ave.
Bronx, NY 10456
Phone: (718) 681-6455
Fax: (718) 681-6466
Web: <http://schools.nyc.gov/SchoolPortals/09/X132/default.htm>
- **Harriet Tubman Charter School (Grades K-8)**
Cleveland Person, Principal
3565 3rd Avenue
Bronx, NY 10456
Additional Address
1176 Franklin Ave.
Bronx, NY 10456
Phone: (718) 537-9912
Fax: (718) 537-9858
Email: Cleveland.person@tubman.edisonlearning.com
Web: www.htcsbronx.org
- **DreamYard Project (Grades K-12)**
Tim Lord/Jason Duchin, Co-Founders/Executive Directors
1085 Washington Avenue
Ground Floor
Bronx, NY 10456
Phone: (718) 588.8007
Fax: (718) 588.8310
Email: tlord@dreamyard.com / jduchin@dreamyard.com
Web: www.dreamyard.com
- **Peace and Diversity Academy**
1180 Rev James A Polite Avenue
Bronx, NY 10459
Phone: (718) 991-1855
Web: www.peaceanddiversityacademy.org
- **Bronx Center for Science and Mathematics (Grades 9-12)**
Ed Toms, Principal
1365 Fulton Avenue
Bronx, NY 10456
Phone: (718) 992-7089
Fax: (718) 590-1052
Web: www.bcsmschool.com

- **Validus Preparatory Academy (Grades 9-12)**

Javier Ocampo, Principal

1595 Bathgate Avenue
Bronx, NY 10457
Phone: (718) 466-4000
Email: ocampo@validusprep.org
Web: www.validusprep.org

- **The New Life School (Grades 3-12)**

Rachel Levine Kornfeld, Executive Director

831 Eagle Avenue
Bronx, NY 10456
Phone: (718) 665-2760
Fax: (718) 665-2761
Email: rlevine@lssny.org
Web: www.thenewlifeschool.org /
www.lssny.org

- **Arturo Toscanini Junior High School 145 (Grades 9-12)**

Robert Hannibal, Principal

1000 Teller Avenue
Bronx, NY 10456
Phone: (718) 681-7219
Web: www.ms145.org

- **Bronx Preparatory Charter School (Grades 5-12)**

3872 3rd Avenue
Bronx, NY 10457
Phone: (718) 294-0841
Fax: (718) 294-2381
Email: info@bronxprep.org
Web: www.bronxprep.org

- **Jordan L. Mott - Middle School 22 (Grades 6-8)**

Edgar Lin, Principal

270 East 167th st.
Bronx, NY 10456
Phone: (718) 681-6847
Fax: (718) 681-6895
Web: <http://schools.nyc.gov/SchoolPortals/09/X022/default.htm>

- **Success Academy Bronx 3 (Grades K-1)**
Eva Moskowitz, Founder/Chief Executive Officer
 968 Cauldwell Avenue
 Bronx, NY 10456
 Phone: (646) 790-2145
 Fax: (646) 961-4739
 Email: MainOffice@SABronx3.org
 Web: www.successacademies.org
- **Dr Richard Izquierdo Health and Science Charter School (Grades 6-8)**
Richard Izquierdo, MD/Founder
 800 Home Street
 Bronx, NY 10456
 Phone: (718) 378-0490
 Web: www.healthscienceschool.org
- **Morris Academy (Grade 9-12)**
Matthew Mazzaroppi, Principal
 1110 Boston Road
 Bronx, NY 10456
 Phone: (718) 542-3700
 Fax: (718) 893-7368
 Web: <http://schools.nyc.gov/SchoolPortals/09/X297/default.htm>
- **Bronx Lighthouse Charter School (Grade K-12)**
Liz Runco, Principal
 1001 Intervale Avenue
 Bronx, NY 10459
 Phone: (646) 915-0025
 Fax: (646) 915-0037
 Email: info-BLCS@lighthouse-academies.org
 Web: www.lighthouse-academies.org
- **Eximius College Preparatory Academy**
 1363 Fulton Avenue
 Bronx, NY 10456
 Phone: (718) 992-7154
 Email: info@eximiusacademy.com
 Web: www.eximiusacademy.com
- **M.S. 301 (Grades 6-8)**
Benjamin Basile, Principal
 890 Cauldwell Avenue
 New York, NY 10456
 Phone: (718) 585-2950
 Fax: (718) 401-2567
 Web: www.ms301.org

- **Kappa International High School (Grade9-12)**

Sherri Warren, Principal

3630 Third Ave
Bronx, NY 10456 Map
Phone: (718) 590-5455
Email: info@kappainternational.org
Web: <http://www.kappainternational.org/>

- **R T Hudson Elementary School (Grades PreK-8)**

1122 Forest Ave
Bronx, NY 10456
Phone: (718) 328-3322

- **South Bronx Classical Charter School (Grades K-8)**

Lester Long, Principal

977 Fox St.
Bronx, NY 10459
Phone: (718) 860-4340
Fax: (718) 860-4125
Web: <http://www.southbronxclassical.org/>

- **Icahn Charter School 1 (Grades K-8)**

Sandra Lugo, Principal

1525 Brook Ave
Bronx, NY 10457
Phone: (718) 716-8105
Fax: (718) 294-6596
Email: slugo@icahncharterschools.org
Web: <http://www.icahncharterschool1.org/>

- **Intermediate School 339 (Grades 6-8)**

Kim Outerbridge, Principal

1600 Webster Avenue
Bronx, NY 10457
Phone: (718) 583-6767
Fax: (718) 583-0281
Web: <http://is339.org/>

Day Care Centers

- **SEBNC Day Care Center**
Five Star Day Care
Joselyn Blanco, Director
3261 3rd Avenue
Bronx, NY 10456
Phone: (718) 292-4774
Fax: (718) 401-3564
Web: <http://www.sebnc.org/>
- **SEBNC Day Care Center**
Gwendolyn Bland Day Care Center
Phyllis Forde, Director
749 East 163rd Street
Bronx, NY 10456
Phone: (718) 991-1050
Fax: (718) 991-0992
Email: Gwendolynbblanddcc@gmail.com
Web: <http://www.sebnc.org/>
- **SEBNC Day Care Center**
Blondell Joyner Day Care Center
Valerie Salters, Manager
909 Tinton Avenue
Bronx, NY 10456
Phone: (718) 665-7791
Fax: (718) 665-7582
Web: <http://www.sebnc.org/>
- **Ready Set Learn Childcare Center**
3463 3rd Avenue
Bronx, NY 10456
Phone: (718) 665-1234
Fax: (718) 513-1322
Web: www.rslcc.com
- **Good Counsel/ Paraclete Foundation**
Dolores Morgan, Manager
1157 Fulton Avenue
Bronx, NY 10456
Phone: (718) 378-0341/ (718) 328-8620
- **Danyee LLC**
3467 3rd Avenue
Bronx, NY 10456
Phone: (347) 591-2062

- **Little Scholars Early Development Center**

850 Jennings Street
Bronx, NY 10459
Phone: (718) 887-2928
Fax: (718) 887-8546
Email: LittleScholarsedc@teachers.org
Web: www.littlescholarsedc.com

- **Hunts Point Daycare**

Siti Hasanoeddin, Director

1275 Westchester Avenue
Bronx, NY 10459
Phone: (718) 542-3179

- **Brightside Academy**

Mark Kehoe, Chief Executive Officer

960 Intervale Avenue
Bronx, NY 10459
Phone: (718) 991-5465

Additional Locations

1465 Webster Avenue
Bronx, NY, 10456
Phone: (718) 681-3040

1336 Louis Nine Boulevard
Bronx, NY, 10459
Phone: (718) 991-2119

1093 Southern Boulevard
Bronx, NY, 10459
Phone: (718) 842-2252
Email: childcare@brightsideacademy.com
Web: www.brightsideacademy.com

- **Little Angel Headstart Program**

Dr. Reva Gershen- Lowy, Executive Director

404 E 152nd St # 2
Bronx, NY 10455
Phone: (718) 402-0081 Ext. 248
Fax: (718) 665-9161
Web: www.littleangelsheadstart.info

- **Joseline's Community Child Care**
 1121 Teller Avenue #2n
 Bronx, NY 10456
 Phone: (888) 864-9568
 Email: jslnra@hotmail.com
 Web: www.joselinescommunitychildcare.com
- **Children Are Our Future Day Care, Inc.**
 955 Cauldwell Ave
 Bronx, NY 10456
 Phone: (718) 589-4460
 Web: <http://www.childrenareourfuturedaycare.com>
- **Joselyn's My Little Garden Daycare**
 1353 Sheridan Ave, 1a
 Bronx NY 10456
 Phone: (347) 834-4436
 Email: joselynh25@gmail.com
- **Estevez Group Daycare**
 Joanna Estevez, Director
 215 Mount Hope Place
 Bronx NY 10457
 Phone: (646) 221-7764/ (646) 221-1221
 Email: johannaestevez2198@gmail.com
- **Kid's World Family Day Care**
Nelly Bermeo, Director
 585 Cauldwell Avenue
 Bronx, NY 10455
 Phone: (718) 742-5968
- **N Y Family Day Care**
 1029 E 163rd St
 Bronx, NY 10459
 Phone: (718) 378-0500/ (718) 378-5657
- **Youth Village Head Start Family Day Care Career Center**
 955 Tinton Avenue
 Bronx, NY 10456
 Phone: (718) 542-2515
- **G Castillo Family Daycare**
 Ramona Castillo, Owner
 1115 Clay Avenue #4d
 Bronx, NY 10456
 Phone: (718) 410-0284
- **Gabby's Group Day Care**

Carmen Fuentes, President

1427 Bryant Avenue
Bronx, NY 10459
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- **Kiddieland Family Daycare**

890 Prospect Avenue
Bronx, NY 10459
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- **Lil Star Daycare Center**

Lilian Estrella-Alston, Facilities Manager:

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Web: <http://lilstardaycarecenter.wix.com/lil-star>

- **Victoria Family Day Care**

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- **Precious Moments**

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- **Clary Yanet Group Family Day**

Leonor Madera, Owner

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- **Group Family Daycare in the Bronx**

905 Tinton Avenue
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Phone: (347) 641-7675
Web: www.groupfamilydaycarebronx.com

- **Marilyn Group family daycare**

Child Care Center
940 Fox Street
Bronx, NY 10459
Phone: (646) 228-6130

- **Wisdom Group Family Daycare**

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- **Flores fam.daycare**

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- **Little Angels Jackson Head**

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- **Saint Barnabas Hospital Pediatrics**

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- **New York Renal Associates**

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Bronx, NY 10456
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Web: www.Nyrenal.com

- **Morrisania Health Center**

1309 Fulton Avenue
Bronx, NY 10456
Phone: (718) 588-2512
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- **Melrose Medical Rehab Center**

3305 3rd Avenue
Bronx, NY 10456
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Checklist for Knowing Your Neighborhood

Designed for: Rev. Marva D. Usher-Kerr, Senior Pastor
of Willis Avenue United Methodist Church
Community Board #1-Mott Haven, Bronx

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__Neighborhood (Identify)

Mott Haven is a primarily residential neighborhood in the Southwestern section of the Bronx in New York City. Its boundaries, starting from the north and moving clockwise are: East 149th Street to the north, the Bruckner Expressway to the east, the Bronx Kill waterway to the south, and the Harlem River to the west. East 138th Street is the primary east-west thoroughfare through Mott Haven.

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District Manager: Cedric Loftin

—

_Nonprofits

- **Casa Atabex Ache – The House of Womyn’s Power**

Dayanara Marte, Executive Director

471 East 140th Street, Garden Level
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Phone: (718) 585-5540
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- **The Bronx Defenders**

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- **Project Enterprise**

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- **East Side House Settlement**

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- **National Puerto Rican Day Parade Inc.**

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Web: www.nationalpuertoricandayparade.org

- **Bronx’s Millbrook Community Center**

201 Saint Anns Avenue
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- **Hunt's Point Multi-Services Center Corporation**

Program Site Locations

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337 Alexander Avenue
New York, NY 10454
Phone: (718) 292-7392/ (718) 665-5250/ (212) 987-0446
Fax: (718) 665-5532
Email: catherine.sweeney.singer@gmail.com
Web: www.winterantiquesshow.com
<http://www.eastsidehouse.org/>

- **Mid-Bronx Senior Citizens Council - Adolescent**

Vocation Exploration Program

900 Grand Concourse
Bronx, NY 10451
Phone: (718) 588-8200
Fax: (718) 681-3824
Web: <http://www.midbronx.org/>

Community Resource Center

Main Office Location:

378 East 151st Street 4th floor
Bronx, NY 10455
Phone: (718) 292-1705/ (718) 292-3191
Fax: (718) 292-8065

Additional Address:

603 Morris Ave.
Bronx, NY 10451
Phone: (718) 292-9375
Web: <http://www.credd.net/>

__ Youth Institutions

- **Freedom Community Center**
Sandra Hernandez, Founder & Director
455 East 140th Street
Bronx, NY 10454
Phone: (718) 402-2236/ (347) 269-6650
Web: <http://www.nycservice.org/organizations/246>
- **South Bronx United, Inc.**
Andrew So, Executive Director/Co-Founder
199 Lincoln Avenue #319
Bronx, NY 10454
Phone: (718) 404-9281
Additional Address:
594 Grand Concourse, Suite #2
Bronx, NY 10451
Email: info@southbronxunited.org
Web: www.southbronxunited.org
- **Mott Haven Community Center**
375 E. 143rd St.
Bronx, NY, 10454
Phone: (718) 292-4151
- **Mitchel Community Center**
210 Alexander Avenue
New York, NY 10454
Phone: (718) 993-9355
Web: www.eastsidehouse.org
- **Bronx Works, Inc.**
391 E 149th St # 520
Bronx, NY 10455
Phone: (718) 993-8880
Additional Address
547 East 146th Street
Bronx, NY 10455
Phone: (718) 585-5040
Email: info@bronxworks.org
Web: www.bronxworks.org
- **East Side House Settlement, Inc. - Patterson Community Center**
340 Morris Avenue
Bronx, NY 10451
Phone: (718) 993-2744
Web: www.eastsidehouse.org

- **Citizens Advice Bureau (CAB) - Emergency Assistant Unit**

151 East 151st Street
Bronx, NY 10451
Phone: (718) 402-6270
Web: www.cabny.org

- **Federation of Employment and Guidance Services (FEGS)**

244 East 163rd Street
Bronx, NY 10451
Phone: (212) 366-8441
Web: www.fegs.org

- **Philip H. Michael's Child Development Center**

Yun Kim, Principle / Executive Director

629 Courtlandt Avenue
Bronx, NY 10451
Phone: (718) 665-9410
Fax: (718) 665-9412
Email: yunkim452@hotmail.com
Web: www.philipmichaelschildcare.org

- **Sports & Arts in Schools Foundation (SASF) - JHS 151**

Steven J. Fredericks, Executive Director

250 East 156th Street
Bronx, NY 10451
Phone: (718) 292-0260
Fax: (718) 292-5704
Email: info@sasfny.org
Web: www.sasfny.org

- **Urban Assembly - Bronx Academy of Letters HS**

Richard Kahan, Founder & CEO

339 Morris Avenue
Bronx, NY 10451
Phone: (718) 292-1052
Web: www.urbanassembly.org

- **East Side House Settlement, Inc.**

John A. Sanchez, Executive Director

350 Gerard Avenue
Bronx, NY 10451
Phone: (718) 401-1826
Fax: (718) 585-1433
Web: www.eastsidehouse.org

- **Liberty Partnerships Program - Hostos Community College**
Jose Encarnación, Director
 500 Grand Concourse
 Bronx, NY 10451
 Phone: (718) 518-4189
 Email: jencarnacion@hostos.cuny.edu
 Web: <http://www.hostos.cuny.edu/oaa/lpp.htm>
- **Phipps Community Development Corporation - Phipps Community Center**
Adam Weinstein, President & CEO
 286 East 156th Street
 Bronx, NY 10451
 Email: nriedl@phippsny.org
 Community Program/Services Email: pcdc@phippsny.org
 Web: www.phippsny.org
- **St. David's Church Summer Camp and ASP**
 384 East 160th Street
 Bronx, NY 10451
 Phone: (718) 665-2747
 Email: linda@stdavidchurch.org
- **YMCA - Virtual Y - Franz Sigel School**
 261 East 163rd Street
 Bronx, NY 10451
 Phone: (718) 291-2420
 Web: www.ymcanyc.org
- **UMCS - Epworth United Methodist Church**
Children Program and Services
 834 Concourse Village East
 Bronx, NY 10451
 Phone: (718) 292-0240
 Web: <http://umcitysociety.org/transforming-lives/childrens-programs-and-services/>
 New York Foundling Bronx Community Services
 170 Brown Place
 Bronx, NY 10454
 Phone: (718) 772-0100
 Fax: (718) 402-3646
 Web: <https://www.nyfoundling.org/>

Libraries

- **Mott Haven Library**

Jeanine Cross-Thomas, Manager

321 East 140th Street

Bronx, NY 10454

Phone: (718) 665-4878

Email: mott_haven@nypl.org

Web: <http://www.nypl.org/branch/local/bx/mh.cfm>

Colleges

- **Hostos Community College**

500 Grand Concourse

Bronx, NY 10451

Phone: (718) 518-4444

Fax: (718) 518-6643

Email: hccithelp@hostos.cuny.edu

Web: www.hostos.cuny.edu

- **Bronx Community College**

2155 University Ave

Bronx, NY 10453

Phone: (718) 289-5100

Email: helpdesk@bcc.cuny.edu

Web: www.bcc.cuny.edu/

- **Lehman College**

250 Bedford Park Boulevard West

Bronx, NY 10468

Phone: (718) 960-8000

Email: help.desk@lehman.cuny.edu

Web: www.lehman.cuny.edu/

- **Fordham University**

441 E Fordham Rd

Bronx, NY 10458

Phone: (718) 817-4000

Fax: (718) 367-9404

Email: enroll@fordham.edu

Web: www.fordham.edu/

- **College of New Rochelle**

CNR - Co-op City Campus

755 Co-op City Boulevard

Bronx, NY 10475

Phone: (718) 320-0300

Email: info@cnr.edu

Web: www.cnr.edu

- **Hostos Community College**
500 Grand Concourse
Bronx, NY 10451
Phone: (718) 518-4444
Fax: (718) 518-6643
Email: hccithelp@hostos.cuny.edu
Web: www.hostos.cuny.edu/
- **Monroe College**
2501 Jerome Avenue
Bronx, N.Y. 10468
Phone: (718) 933-6700
Fax: (718) 364-3552
Web: www.monroecollege.edu

Schools

- **Mott Haven Academy Charter School**
170 Brown Place
Bronx, NY 10454
Phone: (718) 292-7015
Fax: (718) 292-7823
Email: info@havenacademy.org
Web: <http://www.havenacademy.org/>
- **Mount Haven Village Preparatory High School (Grades 9-12)**
Melanie Williams, Principal
701 St. Anns Ave.
Bronx, NY 10455
Phone: (718) 402-0571
Fax: (718) 665-2363
Web: <http://schools.nyc.gov/SchoolPortals/07/X473/>
- **Samuel Gompers Career And Technical Education High School (9-12)**
Joyce Mills Kittrell, Principal
455 Southern Blvd.
New York, NY 10455
Phone: (718) 665-0950
Fax: (718) 292-3164
Web: <http://schools.nyc.gov/SchoolPortals/07/X655/>
- **The Urban Assembly Bronx Academy of Letters (Grades 6-12)**
Jeffrey Garrett, Principal
339 Morris Avenue
Bronx, NY 10451
Phone: (718) 401-4891
Fax: (718) 401-6626
Web: www.bronxletters.com

- **Success Academy Bronx 1(Grades K-4)**
Elizabeth Vandlik, Principal
 339 Morris Avenue
 Bronx, New York 10451
 Phone: (347) 286-7950
 Fax: (347) 479-1192
 Web: www.successacademies.org
- **Health Opportunities High School (Grades 9-12)**
Julie Mchedlishvili, Principal
 350 Gerard Avenue
 New York 10451
 Phone: (718) 401-1826
 Fax: (718) 401-1632
 Web: www.hopschool.com
- **Saint Jerome School**
 230 Alexander Avenue
 Bronx, NY 10454
 Phone: (718) 292-4920
 Web: www.stjeromebronx.org
- **Academic Leadership Charter School (Grades K-2)**
Norma Hurwitz, Principal
 677 East 141st Street
 Bronx, NY 10454
 Phone: (718) 585-4215
 Fax: (718) 585-4837
 Email: about@alcsbronx.org
 Web: www.alcsbronx.org
- **Saint Lukes School (Grades PreK-8)**
Tracey Coleman, Principal
 608 East 139th Street
 Bronx, NY 10454
 Phone: (718) 585-0380
 Web: www.stluke138.org
- **The Bronx Charter School for Children (Grades K-5)**
Liz Russell, Principal Doreen C. Land
 388 Willis Avenue
 Bronx, NY 10454
 Phone: (718) 402-3300
 Web: www.tbcs.org

- **South Bronx Charter School for International Cultures and Arts (Grades K-5)**
Evelyn Hey, Principal
West Campus
 383 East 139th Street
 Bronx, NY 10454
 Phone: (718) 401-9216
 Additional Address:
East Campus
 577 East 139th Street
 Bronx, NY 10454
 Phone: (718) 292-5640
 Web: www.sbsica.org
- **Middle School 343/ Academy of Applied Mathematics and Technology (Grades 6-8)**
Vincent Gassetto, Principal
 345 Brook Avenue
 Bronx, NY 10454
 Phone: (718) 292-3883
 Fax: (718) 292-4473
 Web: <http://www.aamt343.com/>
- **Public School 49/ Willis Avenue (PreK-5)**
Frank Hernandez, Principal
 383 E 139th St.
 Bronx, NY 10454
 Phone: (718) 292-4623
 Fax: (718) 292-4568
 Web: <http://schools.nyc.gov/SchoolPortals/07/X049/default.htm>
- **Public School 43/ Jonas Bronck School (PreK-5)**
Giovanna Delucchi, Principal
 165 Brown Pl.
 New York, NY 10454
 Phone: (718) 292-4502
 Fax: (718) 292-4504
 Web: <http://schools.nyc.gov/SchoolPortals/07/X043/default.htm>
- **Public School 65/ Mother Hale Academy (PreK-5)**
Jasmine Gonzalez, Principal
 677 East 144th St.
 Bronx, NY 10454
 Phone: (718) 292-4628
 Fax: (718) 292-4695
 Web: <http://schools.nyc.gov/SchoolPortals/07/X065/default.htm>

- **Bronx Middle School 222 (Grades 6-8)**
Rose-Marie Mills, Principal
 345 Brook Ave.
 Bronx, NY 10454
 Phone: (718) 292-4474
 Fax: (718) 292-4473
 Web: www.aamt343.com
- **City of New York: PS 154 Jonathan D. Hyatt (PreK-5)**
Alison Coviello, Principal
 333 East 135th St.
 Bronx, NY 10454
 Phone: (718) 292-4742
 Fax: (718) 292-4721
 Web: <http://schools.nyc.gov/SchoolPortals/07/X154/default.htm>
- **Brilla College Prep/ Public Charter School (Grades K-8)**
Aaron Gillaspie, Head of School
 413 East 144th St.
 Bronx, NY 10454
 Phone: (347) 273-8439
 Email: Info@brillacollege.org
 Web: <http://brillacollegeprep.org/>
- **Public School 277 (Grades PreK-5)**
Sagrario Jorge, Principal
 519 St. Anns Ave.
 Bronx, NY 10455
 Phone: (718) 292-3594
 Fax: (718) 292-3630
 Web: <http://schools.nyc.gov/SchoolPortals/07/X277/default.htm>
- **International Community High School (Grades 9-12)**
Berena Cabarcas, Principal
 345 Brook Ave.
 Bronx, NY 10454
 Phone: (718) 665-4128
 Fax: (718) 665-4547
 Web: <http://ichs.weebly.com/>
- **MS 223: The Laboratory School of Finance and Technology (Grades 6-12)**
Ramon Gonzalez, Principal
 360 E 145th St. (2nd & 3rd Floors)
 Bronx, NY 10454
 Phone: (718) 292-8627
 Fax: (718) 292-7435
 Email: info@ms223.org
 Web: <http://www.ms223.org/>

- **South Bronx Head Start**
Ester Campbell, Director
 490 East 143rd Street #1
 Bronx, New York 10454
 Phone: (718) 292-7250
 Fax: (718) 292-3539
 Email: southbronxhs@aol.com
 Web: www.southbronxheadstart.com
- **Middle School 203 (Grades 7-8)**
William Hewlett Jr., Principal
 339 Morris Avenue
 Bronx, NY 10451
 Phone: (718) 292-1052
 Fax: (718) 292-5765
 Web: <http://schools.nyc.gov/SchoolPortals/07/X203/default.htm>
- **The New York City Montessori Charter School (Grades K-1)**
Gina Sardi, Principal
 416 Willis Ave.
 Bronx, NY 10455
 Phone: (347) 226-9094
 Fax: (347) 226-9097
 Email: information@nycmcs.org
 Web: <http://www.nycmcs.org/>
- **Family Life Academy Charter School (Grades K-1)**
Lourdes Arroyo, Principal
 296 East 140th Street
 New York, NY 10454
 Phone: (719) 665-2805
 Fax: (718) 665-2811
 Email: info@flacs2nyc.com
 Web: <http://www.flacs2nyc.com/>
- **Public School/Intermediate School 224 (Grades 6-8)**
Sojourner Welch-David, Principal
 345 Brook Ave.
 Bronx, NY 10454
 Phone: (718) 665-9804
 Fax: (718) 665-0078
 Web: <http://schools.nyc.gov/SchoolPortals/07/X224/default.htm>

- **Public School 18/ John Peter Zenger (Grades PreK-5)**
Jasmin Varela, Principal
 502 Morris Ave.
 Bronx, NY 10451
 Phone: (718) 292-2868
 Fax: (718) 292-2862
 Web: <http://schools.nyc.gov/SchoolPortals/07/X018/default.htm>
- **Public School 30 (Grade PreK-5)**
Debra Michaux, Principal
 510 East 141st St.
 Bronx, NY 10454
 Phone: (718) 292-8817
 Fax: (718) 292-3962
- **I.S. 139 A. Burger Intermediate School (Grades 6-8)**
 345 Brook Ave
 Bronx, NY 10454
 Phone: (718) 665-8558
 Web: <http://www.aant343.com>
- **I.S. 162 Lola Rodriguez de Tio (Grades 6-8)**
Angel Fani, Principal
 600 St. Anns Ave.
 Bronx, NY 10455
 Phone: (718) 292-0880
 Fax: (718) 292-5735
 Web: <http://schools.nyc.gov/SchoolPortals/07/X162/default.htm>
- **P.S. 754 School for Career Development/Foreign**
 Language Academy of Global Studies (Grades 9-12)
Ellis Scope, Principal
 470 Jackson Ave.
 Bronx, NY 10455
 Phone: (718) 993-5581
 Fax: (718) 585-4624
 Web: <http://schools.nyc.gov/SchoolPortals/07/X754/default.htm>
- **Bronx School for Law Government and Justice (Grades 6-12)**
Meisha Ross-Porter, Principal
 244 E 163rd St.
 New York, NY 10451
 Phone: (718) 410-3430
 Fax: (718) 410-3950
 Email: mporter@bronxlgj.org
 Web: <http://www.bronxlgj.org/>

- **Community School for Social Justice (Grades 9-12)**

Sue-Ann Rosch, Principal

350 Gerard Ave.

New York, NY 10451

Phone: (718) 402-8481

Fax: (718) 402-8650

Web: <http://cssjbronx.org/>

- **KIPP Academy Elementary (Grades K-4)**

Mrs. Carolyn Petruzzello, Principal

730 Concourse Village West

Tower D

Bronx, NY 10451

Phone: (718) 943-3737

Fax: (718) 292-7199

Email: careers@kippnyc.org

Web: www.kippnyc.org

- **KIPP Academy Middle School (Grades 5-8)**

Mr. Frank Corcoran, School Leader

250 East 156th Street

4th Floor, I.S. 151

Bronx - New York, NY 10451

Phone: (718) 665-3555

Fax: (718) 585-7982

Email: fcorcoran@kippnyc.org

Web: www.kippnyc.org

- **P.S./M.S. 31/ The William Lloyd Garrison (Grade PreK-8)**

Jayne Hunnewell, Principal

250 East 156th St.

Bronx, NY 10451

Phone: (718) 292-4397

Fax: (718) 292-4399

Web: <http://schools.nyc.gov/SchoolPortals/07/X031/default.htm>

Day Care Centers

- **Bronx Child Care Center**

512 E 145th St.

Bronx, NY 10454

Phone: (718) 665-3815

Web: <http://bronxchildcare.org/>

- **MiniVentures of NY, Inc.**
 429 E 148th St.
 Bronx, NY 10455
 Phone: (917) 645-5214
 Fax: 917-645-4509
 Email: MVBX@MiniVentures.org
 Web: <http://www.miniventures.org/>
- **Pamela C Torres Day Care Center**
 (City Of New York, Agency for Child Development)
 161 St Anns Ave.
 Bronx, NY 10454
 Phone: (718) 585-2540
- **ACS Division of Child Care and Head Start**
 400 East 145th Street
 New York, NY 10454
 Phone: (718) 401-2035
- **Tender Tots Child Care**
 531-535 East 137th St.
 Bronx, NY 10454
 Phone: (718) 215-4125
 Fax: (347) 271-4082
 Email: info@tendertotsny.com
 Web: <http://www.tendertotsny.com/>
- **Happy Tots Day Care**
 515 E 145th St.
 Bronx, NY 10454
 Phone: (718) 665-5699/ (718) 665-5488
- **Brightside Academy**
 331 E. 150th Street
 Bronx, NY 10451
 Phone: (718) 292-0812
Additional Address
 770 St. Ann's Avenue
 Bronx, NY 10455
 Phone: (718) 585-1472
 General Information Phone Number: 1 (877) 868-2273
 Email: childcare@brightsideacademy.com
 Web: www.brightsideacademy.com/

- **Kinder Morgan**
98 Lincoln Avenue
Bronx, NY 10454
Phone: (718) 401-5816
Safe Horizons Children Center
900 Sheridan Avenue
New York, NY 10451
Phone: (718) 681-6618/ (718) 618-2098
Fax: (718) 590-7875
Email: bronxfamilycourt@nycourts.gov
Web: www.nycourts.gov

Hospitals

- **Lincoln Medical and Mental Health Center**
234 Eugenio Maria De Hostos Blvd (East 149th Street)
Bronx, New York 10451
Phone: (718) 590-1800
Web: <http://www.nyc.gov/html/hhc/lincoln/html/home/home.shtml>
Lincoln Medical Center Emergency Phone: (718) 579-6010
Lincoln Medical & Mental Health: Mercado Ray A DO Phone: (718) 579-5552
Lincoln Hospital Cardio Clinic Phone: (718) 579-4834
- **Lincoln Hospital Geriatrics Phone: (718) 579-5000**
Lincoln Health Center Dermatology Phone: (718) 579-5625
- **Bronx Lebanon Hospital Center**
2737 3rd Avenue
Bronx, NY 10451
Phone: (718) 579-5000/ (718) 838-1016
Web: www.bronx-leb.org
- **St Barnabus Southern Medical Center**
326 E 149th St # 8
Bronx, NY 10451
Phone: (718) 960-9000/ (718) 993-1063
Web: www.stbarnabashospital.org
- **South Bronx Mental Health Council, Inc.**
781 E 142nd St.
Bronx, NY 10454
Phone: (718) 993-1400
Additional Location
492 East 139th Street
Bronx, NY 10454
Phone: (718) 401-9129

Health Centers

- **Neighborhood and Family Health Center**
324 E 149th St
Bronx, NY 10451
Phone: (718) 585-6788
- **Dr. Lekshmi Dharmarajan, MD (Medical Doctor/Cardiologist)**
234 E 149th St.
New York, NY 10451
Phone: (718) 579-4834
Web: <http://lekshmidharmarajan.md.com/>
- **Dr. Emily Women's Health Center**
560 Southern Blvd. (at E 149th St.)
Bronx, NY 10455
Phone: (718) 585-1010
Email: Amy@dremily.com
Web: <http://www.dremily.com/>
- **Planned Parenthood of NYC - Bronx HUB Clinic**
349 East 149th Street, 3rd Floor
Bronx, NY 10451
Phone: (212) 965-4841
Email: choicevoice@ppnyc.org
Web: www.ppnyc.org
- **Narco Freedom Compassionate Treatment Center**
250 Grand Concourse
Bronx, NY 10451
Phone: (718) 402-5259
Additional Address
477 Willis Avenue #479
Bronx, NY 10455
Phone: (718) 665-2456

324 East 149th Street
Bronx, NY 10451
Phone: (718) 742-7711

401 East 147th Street
Bronx, NY 10455
Phone: (718) 665-2456

368 East 148th Street
Bronx, NY 10455
Phone: (718) 742-5400

528 Morris Avenue

Bronx, NY 10451
Phone: (718) 402-1992
Web: <http://www.narcofreedom.com/>

- **CitiWide Harm Reduction**

226 E 144th St.
Bronx, NY 10451
Phone: (718) 292-7718
Fax: (718) 292-0500
Email: info@citiwidehr.org
Web: <http://www.citiwidehr.org/>

- **Morris Heights Health Center**

625 E 137th St.
Bronx, NY 10454
Phone: (718) 401-6578
Fax: (718) 401-2291
Email: webmail@mhhc.org
Web: <http://www.mhhc.org/>

- **Expectant Mother Care**

344 E 149th St #2
Bronx, NY 10451
Phone: (718) 994-3500
Email: SlatteryNY@gmail.com
Web: <http://www.emcfrontline.org/>

- **Medalliance Medical Health Services**

514 East 149th Street
Bronx, NY 10455
Phone: (718) 292-6110/ (718) 933-1900
Fax: 718-563-4039
Email: medalliance625@yahoo.com
Web: www.medallianceny.com

- **Oxford Health Center**

2737 3rd Ave.
Bronx, NY 10451
Phone: (718) 838-1000

- **Gang Shi, Lac**

334 Grand Concourse
New York, NY 10451
Phone: (718) 590-5900
Sunrise Medical Group
543 E 137th St.
Bronx, NY 10454
Phone: (917) 891-8500

- **Segundo Ruiz Belvis Diagnostic & Treatment Center**
545 E 142nd St.
Bronx, NY 10454
Phone: (718) 579-4000
Web: <http://www.nyc.gov/html/hhc/html/facilities/belvis.shtml>
- **HubSurgical**
288 E 149th St.
New York, NY 10451
Phone: (718) 402-4224
Fax: (718) 585-5415
Email: sales@HubSurgical.com
Web: <http://hubsurgical.com/HUB/>
- **Pradeep Bansal, PT**
234 E 149th St.
Bronx, NY 10451
Phone: (718) 579-4965
- **Creative Lifestyles**
67 Bruckner Boulevard
Bronx, NY 10454
Phone: (718) 665-7002
Fax: (718) 401-6597
Email: creativelife@bronxmall.com
Web: <http://www.bronxmall.com/biz/creative/>
- **Rampin Medical Services**
357 E 145th St.
Bronx, NY 10454
Phone: (718) 993-5093

Precincts

- *Bronx 40th Precinct Police*
Christopher J. McCormack, Deputy Inspector
257 Alexander Ave.
Bronx, NY 10454
Phone: (718) 402-2270
Web: http://www.nyc.gov/html/nypd/html/precincts/precinct_040.shtml
- *42nd Precinct Police- Bronx*
Steven Ortiz, Captain
830 Washington Ave.
Bronx, NY 10451
Phone: (718) 402-3887
Web: http://www.nyc.gov/html/nypd/html/precincts/precinct_042.shtml

__Fire Departments

- **NYC Fire Department**

661 Prospect Avenue
Bronx, NY 10455
Phone: (718) 430-0273
Web: www.nycfire.net

__Political Leaders

- **Ruben Diaz Jr.**

Office of Bronx Borough President
851 Grand Concourse, 3rd Floor
Bronx, New York 10451
Phone: (718) 590-3500
Executive Office: (718) 590-3557
General Email inquiries: webmail@bronxbp.nyc.gov
Scheduling request: scheduling@bronxbp.nyc.gov
Web: www.bronxboropres.nyc.gov/

- **Jose. E. Serrano**

1231 Lafayette Ave, 4th Floor
Bronx, NY 10474
Phone: (718) 620-0084
Fax: (718) 620-0658
Web: <http://serrano.house.gov/>

- **Melissa Mark-Viverito**

105 East 116th Street
New York, NY 10029
Phone: (212) 828-9800
Fax: (212) 722-6378
Email: mviverito@council.nyc.gov
Web: <http://council.nyc.gov/d8/html/members/home.shtml>

- **Cedric Lofton - D.M.**

District Manager, Mott Haven
384 E. 149th St. Rm. 320
Bronx, NY 10455
Phone: 718-585-7117
Fax: 718-292-0558
Email: brxeb1@optonline.net
Web: www.bronxmall.com/commboards/cd1.html

- **Maria del Carmen Arroyo**

384 E. 149th St., 3rd Ave. Suite 300
Bronx, NY 10455
Phone: (718) 402-6130
Fax: (718) 402-0539
Web: <http://council.nyc.gov/d17/html/members/home.shtml>

__New York State Senator

Kirsten Gillibrand

New York City Office
780 Third Avenue
Suite 2601
New York, New York 10017
Phone: (212) 688-6262
Fax: (866) 824-6340
Email: netroots@kirstengillibrand.com
Web: www.gillibrand.senate.gov/
<http://www.kirstengillibrand.com/>

Chuck Schumer

780 Third Avenue
Suite 2301
New York, NY 10017
Phone: (212) 486-4430
Fax: (202) 228-2838
Web: www.schumer.senate.gov

__City Congress

Joseph Crowley

Congressman District 14, City Council

2800 Bruckner Blvd., Suite 201
Bronx, NY 10465
Phone: (718) 931-1400
Web: <http://crowley.house.gov/>

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APPENDIX F
BLACK GIRLS IN NEW YORK CITY



BLACK GIRLS
in
NEW YORK CITY:
Untold Strength & Resilience

Commissioned by
**The Black Women for
Black Girls Giving Circle**

of the
Twenty-First Century Foundation



**INSTITUTE FOR WOMEN'S
POLICY RESEARCH**

Institute for Women's Policy Research

About This Report

Black Girls in New York City: Untold Strength and Resilience provides an often unseen portrait of the lives of Black girls living in the city of New York. The report offers an overview of literature as well as an analysis of original data collected through focus groups and written surveys. The findings uncover some of the specific challenges and daily struggles faced by girls of African descent, while also identifying their strengths, triumphs, and modes of survival. Ultimately, the report lays out a plan for how those issues, particular to the experiences of Black girls, can best be addressed through the concerted efforts of family, community, and policymakers, and through the self-determining work of these girls themselves.

About the Black Women for Black Girls Giving Circle of the Twenty-First Century Foundation

This report was commissioned by the Black Women for Black Girls Giving Circle (BWBG), a philanthropic collective that seeks to amass knowledge and financial resources in support of organizations committed to the empowerment of Black girls in New York City. The impetus for this initiative developed as four colleagues—African American women whose work in the non-profit sector afforded them the opportunity to work with and around Black girls—witnessed the myriad challenges these girls seem to face on a regular basis. Concerned about what they were seeing, and the dearth of available research about the state of Black girls in New York City, they reached out to others in the formation of a giving circle to generate the funds necessary to support their vision. Since its inception in the fall of 2004, BWBG has held informational gatherings led by direct service practitioners. The giving circle has a constituency of seventeen committed participants. BWBG is a giving circle of the Twenty-First Century Foundation (21CF), a public foundation whose mission is to facilitate strategic giving for Black community change.

About the Institute for Women's Policy Research

The Institute for Women's Policy Research (IWPR) conducts rigorous research and disseminates its findings to address the needs of women, promote public dialogue, and strengthen families, communities, and societies. IWPR focuses on issues of poverty and welfare, employment and earnings, work and family, health and safety, and women's civic and political participation.

For more than ten years, IWPR has tracked the well-being of women and girls across the nation. Our work in this area has sought to benchmark progress, highlight remaining barriers to women's equality, and underscore the ways in which the intersection of race and gender impact women of color.

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IWPR gives a very special thanks to the organizations that helped make this study possible by distributing surveys and providing access to the girls whose lives are documented herein. Furthermore, the Institute thanks Stephanie Palmer of the New York City Mission Society, Arva Rice of Project Enterprise, and Talatha Reeves of the New York Women's Foundation for their thoughtful and helpful review of the report. Finally, the author would like to thank LaSandra Hart and Angela Carlberg, IWPR research assistants, Erica Williams, IWPR Study Director, and Barbara Gault, Ph.D., IWPR Vice President and Director of Research, for their assistance and contribution to the completion of this report.

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BLACK GIRLS *in* NEW YORK CITY: *Untold Strength & Resilience*

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Commissioned by
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Institute for Women's Policy Research



Preface from the Institute for Women's Policy Research

The Institute for Women's Policy Research was delighted when the Black Women for Black Girls Giving Circle asked for support in documenting the circumstances and stories of Black girls in New York City. The partnership between IWPR and the Giving Circle allowed us to begin to address the dearth of information on Black girls in the U.S. together by focusing on one important region with great potential to enact change. All who contributed to this project hope that it will inform new efforts to meet the needs of Black girls, whose stories, in their depth and complexity, remain largely untold.

Through the study we sought answers to a number of questions not often asked. What are the key issues that Black girls face with regard to their physical and emotional well-being, safety and security, and relationships with self, family and potential romantic partners? Where are their safe spaces and what are their sources of support? What are their greatest challenges? And how can we, as individuals, institutions, communities, and the nation as a whole, best support and guide them as they navigate a society that puts them on the outside of both race and gender privilege?

As you will read, Black girls in New York City have lives that are too often riddled with hardship and sometimes danger. In the face of it all, however, these girls show incredible strength, resilience, and optimism. It is our sincere hope that this report creates an opportunity for dialogue about how to improve the lives of Black girls, and that more importantly, it serves as a call to action for families, community and religious leaders, service providers, advocates, and policymakers, to build support systems and open opportunities that will allow Black girls not to just survive, but to thrive.

Sincerely,

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Executive Summary

In 1947, Ralph Ellison eloquently described the plight of living life as an invisible man in America. Today, more than 60 years later, in many respects, it is the Black girl who wears the cloak of invisibility. Even though we see her everywhere—as the video vixen at the periphery of hip hop culture, or the loud, neck-rolling mean girl in public spaces, do we know her? Do we really know her? Are we aware of her special concerns, her distinct challenges, and the intricacies of her unique experience as she attempts to traverse a society that commonly marginalizes her worth, ignores her struggles, and consistently fails to address her distinct concerns through social or policy action? For far too many of us, the answer is no. This report, commissioned by the Black Women for Black Girls Giving Circle of The Twenty-First Century Foundation, the Sister Fund, and the New York City Mission Society begins the long overdue process of seeking to answer these questions. It does so through providing an in-depth examination into the lives of Black girls, with a special emphasis on those living within the city of New York. The report provides an overview of existing literature as well as an analysis of original data collected through focus groups and written surveys. Together, these approaches allow us the opportunity to assess the broader landscape traversed by Black girls, while also making clear, their first-hand perspectives—in their own voices—as they share their perspectives regarding navigating a culture that simultaneously places them on the outside of both race and gender privilege as it relates to the American experience.



Included below are highlights of the study's key findings, as well as a set of recommendations that attempt to spell out what can be done to truly address, in an impactful way, the lives and life chances of black girls in New York and beyond.

Poverty One of the Biggest Challenges Faced by Black Girls

The impact of poverty is especially acute in the lives of Black girls. Like all Black children, Black girls are at increased risk of living a life of poverty. But poverty, particularly within urban settings, plays out in the lives of Black girls in very distinct ways. It puts them at increased risk of violence, limits educational opportunities, and for far too many, truncates their childhood experience. Forced to grow up fast, many of the

girls included in this study took on a mountain of adult-like responsibilities, including contributing to the household financially while simultaneously filling the role of second-mother to younger siblings in order to assist over-worked and underpaid parents who themselves are struggling to make ends meet. Approximately three-quarters of the girls in this study live in low-income communities and households.



Black Girls Face Unique Hurdles in Educational Settings

At the elementary and secondary level, Black girls face special challenges in the classroom that may limit their ability to make the most of their educational experience. Some research suggests that teachers tend to focus less on the academic performance of Black girls than on their social decorum in an effort to promote what's thought of as more "lady-like" behavior. Their classroom engagement is, as a result, overtly thwarted, thus providing the potential for negative academic repercussions. Over time, this

and other negative actions related to the schooling environment stunts the long-term aspirations of Black girls.

Safety, Prime Concern of Black Girls

Most survey respondents (60 percent) indicated that they worry about their personal safety. Among those who feel unsafe at home, most attribute their uneasiness to drug activity in their community (68 percent) as well as the prevalence of violent crime (64 percent) fights (61 percent) and gang activity (55 percent). But far and away, Black girls most often indicated that they felt unsafe due to frequent fights at school (89 percent).

Black Girls Have a Distinct Perspective on Issues of Self Esteem

Perceptions of femininity within the American context have historically been based on ideals that are directly counter to those physical and behavioral qualities typically associated with Black girls. Yet, the Black girls in this study seemed largely satisfied with themselves. Roughly 9 in 10 indicated that they loved themselves (91 percent), loved being a girl (92 percent), and loved being Black (90 percent). Yet, one-fifth (21 percent) also indicated, that if given the opportunity, they would change their bodies in some way. A few expressed keen sensitivity to issues of skin tone (9 percent). Some were teased harshly for being "too Black." Others even expressed a desire for skin bleaching; and in at least one instance, that ultimate desire was not just to become lighter, but instead, to become white.

Faith, Family, and Racial Identity as Protective Factors in the Lives of Black Girls

Girls who highly valued spirituality, had an excellent relationship with their primary caretaker, or possessed a strong sense of racial identity tended to do better on a variety of indicators than their counterparts who did not share these attributes. Such girls were more likely to be happy on a typical day, to receive better grades, to want a college education and believe in their ability to reach their goals, and when involved in intimate relationships, they were more likely to engage in self-protective behavior by insisting upon condom usage.

In order to address the particular needs of Black girls, this report puts forth the following set of policy recommendations:

- **IMPLEMENT A SERIES OF DEBRIEFING SESSIONS WITH KEY COMMUNITY LEADERS.** The sessions should be held with policy makers, faith leaders, service providers, women's and girl's organization leaders, educators, and with age-specific groupings of Black girls themselves, to bring to light some of the particular challenges faced by Black girls and to develop strategies for addressing those challenges in varied environments.

- **PARENTS, PRINCIPALS, AND TEACHERS NEED TO DEVELOP AND IMPLEMENT APPROACHES TO ADDRESSING THE NEEDS OF BLACK GIRLS IN EDUCATIONAL SETTINGS.** Of particular concern are issues of safety, social supports, classroom engagement, and time management—all issues that pose real challenges in the lives of Black girls. In addition, high school career and guidance counselors should actively engage underprivileged Black girls about their full range of educational and career opportunities, providing them with information about nontraditional jobs, financial aid and scholarship programs, and mentorship opportunities with successful Black women professionals.

- **SCHOOLS, COMMUNITY GROUPS, AND SERVICE PROVIDERS SERVING BLACK GIRLS SHOULD INCORPORATE INFORMATION AND DISCUSSIONS ABOUT VIOLENCE, SAFETY, AND SEXUAL HEALTH INTO THEIR PROGRAMS AND CURRICULUM.** Black girls and boys should learn at an early age about how physical and sexual violence against girls and women harms entire communities and how they can protect themselves from violence and abuse. Community groups also should come together to devise ways to protect Black girls and boys and their ability to experience a safe childhood on a daily basis.



- **REACH OUT TO ADOLESCENT BLACK GIRLS ABOUT THEIR REPRODUCTIVE HEALTH.** Schools, community leaders, and service providers must do more to ensure that Black girls are able to access health services. Many of the girls in this study, including many who are sexually active, have never seen a gynecologist. Screenings for STDs, HIV/AIDS, and other diseases, are critical to ensuring their health and well-being.

- **DEVELOP AFFINITY GROUPS FOR BLACK GIRLS TO PROMOTE A STRONG SENSE OF RACIAL IDENTITY THROUGHOUT THEIR DEVELOPMENTAL YEARS.**

Community organizations providing rites of passage programs can provide the model for introducing girls to historical and cultural information and traditions that can help them develop a healthy sense of self even within a world that often projects unhealthy

images and associations with Black womanhood.

These programs should be expanded and replicated in as many communities as possible, either through community organizations, churches, or schools.

- **PUSH FOR THE IMPLEMENTATION OF PROGRAMMING AROUND SUPPORTING THE DEVELOPMENT OF HEALTHY PARENT-CHILD RELATIONSHIPS.**

This study identifies strong relationships between girls and their primary caregivers as a critical source of support and resilience for Black girls. Support should be widely available for parents, grandparents, step-parents, or other caregivers as well as for girls who are themselves interested in improving this critically important relationship.

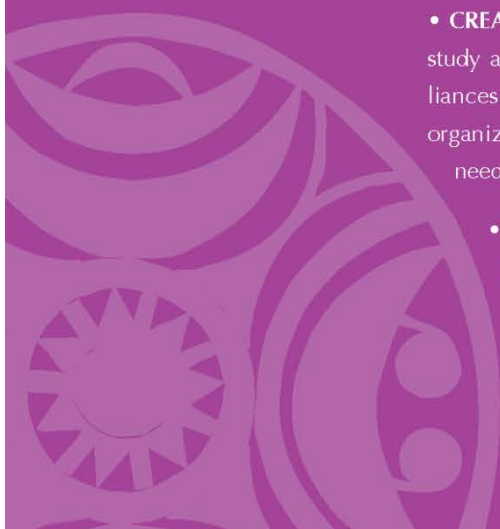
- **DEVELOP AND EXPAND ONE-ON-ONE MENTORSHIP PROGRAMS.**

In addition to healthy parent-child relationships, Black girls would benefit from relationships with Black women leaders in community activism, business (corporations and self-employment), politics, and other careers. One-on-one mentoring programs can provide Black girls with other positive examples of the various life paths and opportunities available to them.

- **CREATE FAITH-BASED AND BLACK GIRL ORGANIZATIONAL ALLIANCES.** This study also underlines the importance of spirituality in the lives of Black girls. Alliances should be built between faith-based organizations and Black-girl focused organizations to coordinate and develop joint initiatives for reaching out to girls in need of community support.

- **EMPHASIZE THE NEED FOR GREATER POLICY ACTION FOCUSING ON POVERTY REDUCTION.**

By expanding access to adult education, up to and including access to higher education for welfare recipients, impoverished parents (especially single parents) might have a pathway to true self-sufficiency through gaining the necessary credentials and professional abilities to once and for-all leave poverty behind.



- **OPEN ACCESS TO HIGHER EDUCATION FOR YOUNG BLACK WOMEN.** Black girls and women work hard: Black women's labor force participation rates eclipse those of women from any other racial or ethnic group. Policymakers and philanthropists should reward this hard work with expanded grant and scholarship programs for young Black women seeking to build their skills and knowledge for better employment opportunities. For those who have become mothers at a young age, assistance with housing, child care, and transportation is of paramount importance in allowing them to enroll in and complete post-secondary education.

- **PUSH FOR GREATER WORKPLACE FLEXIBILITY, ACCESS TO SICK LEAVE, AND OTHER FORMS OF PAID LEAVE SO THAT FAMILIES WILL HAVE THE ABILITY TO SPEND TIME WITH THEIR CHILDREN WHEN THEY NEED THEM THE MOST.** Many of the pressures that Black girls face come about as a result of their growing up in households struggling on the economic fringe that are maintained by over-worked parents who typically put in long hours in very inflexible work environments. The trickle-down effect of this lifestyle ultimately puts increased pressure on girls who then have to take on the adult-like role of being the consistent caregiver to younger siblings as part of their after-school and/or after-work "second shift."

Clearly, the lives of Black girls are exceedingly complex. Yet, their needs are typically ignored due to what is often seen as the more pressing concerns of others. This report breaks that cycle and hopes to spawn a joint push among parents, policymakers, concerned community members and others, to meet our girls where they are, and then do what needs to be done in order to ensure that the possibilities found in their tomorrows match the potential found deep within their talents and capabilities of today.



Introduction

...she had nothing to fall back on; not maleness, not whiteness, not ladyhood, not anything. And out of the profound desolation of her reality she may well have invented herself.

—Toni Morrison

The beauty of childhood is the process of self-invention...the process of becoming. It is the miracle of each new life boldly embracing the unknown, asserting its will to survive no matter the circumstance, and then taking what life provides along with the gift of individual distinction in order to craft that one personality that ultimately becomes known as you. And while each new life is unique, precious, and divine from the very beginning, Black girls alone assert a distinctive trait as unparalleled survivors. Medical researchers have found that among the tiniest of premature infants, Black baby girls are far and away the most likely to survive. Among babies weighing only two pounds—roughly the same weight as a quart of milk—Black baby girls are fully twice as likely to live as White baby boys (Morse et al. 2006). Perhaps from the beginning, Black girls are fighters; determined to make a way in a world that will on many accounts, attempt to push them to the periphery. Maybe in preparation for the struggle to come, the seemingly innate strength of Black girls is born and then serves as a source of sustenance as they traverse the path through childhood and adolescence on their way towards becoming the next generation of Black women.

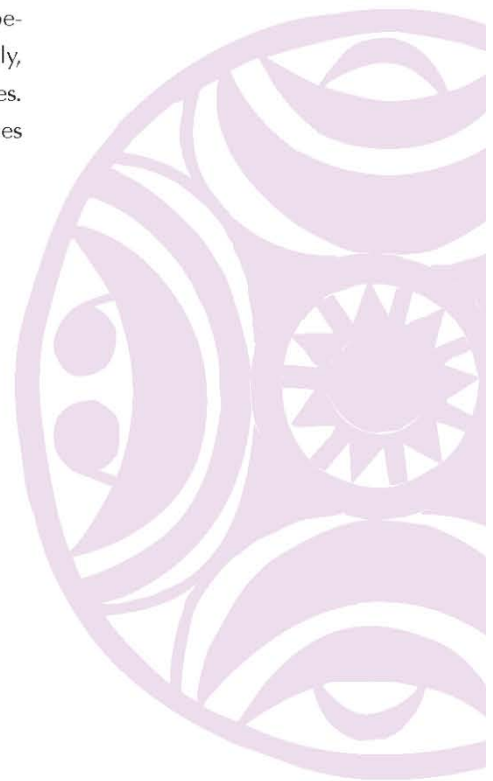


This work, commissioned by the Black Women for Black Girls Giving Circle of the Twenty-First Century Foundation, the Sister Fund, and the New York City Mission Society, provides an in-depth examination into the prevailing issues impacting the lives of Black girls, with a special emphasis on those living within the city of New York. In so doing, it provides a much-needed nuanced analysis of lives often overlooked as worthy of in-depth examination in their own right. While much has been written about the perils and pitfalls in the lives of Black boys, as well as the particular challenges traversed by girls—though largely

framed in a race-neutral perspective which aligns most closely with experiences and expectations assigned to white girls—few works have even attempted to provide a broad, overarching analysis of Black girls' unique needs and experiences. Such an analysis is far overdue as Black girls face the unique challenge of navigating a world that often perceives them as the direct antithesis to what is often culturally perceived as the "ideal" in terms of both race and gender. As the eternal outsider on

both accounts, their specific needs and concerns are routinely marginalized, or perceived as tangential to what is often viewed as more pressing or central to the needs of others.

This study is different. By placing Black girls at the center of its analysis, it explores their unique circumstances, highlights their experiences, and examines the impact of their environment on their life and life-chances. It uncovers the specific challenges and daily struggles Black girls face, while also identifying their strengths, triumphs, and modes of survival. It asks: What are the key issues that Black girls face with regards to their physical and emotional well-being, safety and security, and relationships with self, family and potential romantic partners? Where are their safe spaces? What are their greatest challenges? And how can we, as individuals, institutions, and communities best support and guide them as they learn to navigate a society that puts them on the outside of both race and gender privilege? These are the questions that this study addresses through a combination of research synthesis and original data collection techniques. Ultimately, we lay out a plan for how those issues particular to the experiences of Black girls can best be addressed through the concerted efforts of family, community, policy action, and through the work and support of the girls themselves. Only through this communal approach, can those issues distinct to the experiences of Black girls be adequately, holistically, and effectively addressed.



I. Examining the Literature on Black Girls

Black girls face a myriad of challenges throughout their developmental experience. Those challenges range from an overwhelming prevalence of socioeconomic disadvantage, to a heightened exposure to violence, mental stressors, and often overlooked, yet persistent and distinct educational challenges. In the face of these and other concerns, Black girls manage to exhibit a boldness that in many ways sees them through, but few obstacles prove more formidable than those associated with economic struggle.

Social Economic Status and its Impacts on Black Girls

Research suggests that the socioeconomic status of families is both directly and indirectly associated to a number of issues that impact the healthy development of children. To the extent that poverty is associated with a wide array of potentially negative

outcomes across the developmental spectrum, Black girls and boys, are particularly vulnerable to its ill-effects. Far and away, the poverty rate of Black children exceeds that of all others. The level of poverty among Black children is nearly triple that of Asian American children and white (non-Hispanic) children (33.4 percent versus 12.2 and 10.0 percent, respectively), and is much higher than that of Hispanic children (33.4 percent versus 26.9 percent; U.S. Department of Commerce, Bureau of the Census 2007b). Although Black children's poverty took an unprecedented dip in the mid- to late-1990's, since then, their fate has taken an unprecedented reversal of fortune. Following the economic downturn of 2000, it has been Black children

who have suffered the most. It has been their families who have borne the brunt of displacement both from the workforce and from what's left of America's tattered social safety net. As a result, it is Black children, who have been most likely to fall through the cracks and suffer the unfortunate consequences that come as a result of living in the midst of economic vulnerability (Lyter et al. 2004).

The dual impact of both workforce vulnerability and the harsh realities of welfare reform have worked in tandem to make hard times even harder for the most vulnerable. As a result, in recent years Black children have taken an unparalleled step backwards, losing ground relative to white children at an even faster rate than had been historically the case in past economic recessions (Nichols 2006; Lyter et al. 2004). Given



the particular economic vulnerability of Black families, the resulting impact on Black children and Black girls in particular has been, and continues to be, enormous.

Previous studies that have examined the overall status and well-being of Black families have concluded that financial disadvantage, uncertain economic conditions, and low prospects for achievement negatively impact the ability of Black girls to make a healthy transition to adulthood (Hogan and Kitagawa 1985; Murray 1994). Particularly among Black girls residing in an urban context, structural factors such as poverty, social immobility, increased likelihood of victimization, limited access to resources, and both real and perceived lack of opportunities regarding education, employment, and the possibility for forming loving, long-term romantic relationships that result in marriage, all work together to become critical factors impacting Black girls' development during the adolescent years (Lawson, Rodgers-Rose, and Rajaram 1999; Murray 1994; Stevens 2002).

Living under fragile economic conditions, Black girls are forced to grow up fast. They tend to accept employment and handle adult-like responsibilities—such as caring for younger siblings—from an early age. Thus their conception of femininity is one that includes both hard work and perseverance; self-reliance and tenacity; care-giving work and wage-earning work; along with egalitarian notions of sexual equality. As a result, Black girls tend to be assertive, confident, independent, and strong—traits that traditionally hold a close association with masculinity (Buckley and Carter 2005). While such a label may prove problematic within the broader culture, certain egalitarian notions of gender roles within the African American home have historically been more often the norm rather than the exception. The functioning of Black females in a role similar to that of their Black male counterparts has been a key component to the economic survival of the Black family (Collins 2000). Thus, the assumption of adult responsibilities at an early age among Black girls is said to occur due to their realization of the multiple roles expected of them as they transition to adulthood (Smith 1982).

Some research has examined the impact of employment on the lives of Black adolescent girls, but has found conflicting results. While some studies have found employment to be positively related to early sexual onset (Murray 1994), others suggest that a strong school-job orientation results in the delaying of non-marital sexual behavior and childbearing, and conveys certain psychological benefits, such as enhancing feelings of competence and independence, while protecting against feelings of psychological distress (East 1998; Rickert, Wiemann, and Bernson 2000).



All would agree though, that the lives of Black girls, particularly those whom live on the economic fringe, are lives heavy under the weight of challenge and responsibility, a daily existence that can ultimately deeply impact the hearts and minds of those traversing their way to adulthood.

Negotiating Stress in the Lives of Black Girls

Across the economic divide, Black girls negotiate a variety of potentially stressful life events that ultimately require them to function in a number of roles: that of academic achiever, caretaker, and significant contributor to the household—financially or otherwise. Along with these stressors, Black girls must negotiate a daily existence under the challenge of both race and gender social disadvantage. Some scholars suggest that the resulting stressors that come as a result of experiences with sexism and racism eventually accumulate in the lives of Black girls, causing psychological dis-



tress that over time result in an increased vulnerability to mental health problems (Doswell et al. 1998). Such “chronic stressors” are said to lead to greater rates of depression, stress, and hypertension among Black women (Doswell et al. 1998). Ultimately, it is thought that the potential for conflict between white cultural values, Black cultural values, the risk of cultural alienation, the prevalence of negative stereotypes, and the lack of culture-focused guidance, together, create an at-risk environment for the development of poor self-image among Black girls (Doswell et al. 1998).

Not all researchers, though, assert the potential for a heightened level of distress among Black girls. Prelow and Guarnaccia (1997), for example, report that Black

and Hispanic adolescents actually experience fewer stressful life events than their white counterparts. Their findings, though, have been said to discount the different ways in which Black girls cope with stressors in their daily lives. Some assert that the historical disadvantaged position of Black women in the United States has necessitated the development of resilient capabilities in order to ensure community survival (Stevens 2001). Others suggest that Black adolescents simply tap into a wider array of support systems than do their white counterparts, such as deep family bonds, strong neighborhood ties, and greater religious involvement (Prelow and Guarnaccia 1997). Comparatively, white adolescents are said to have greater access to only one coping mechanism, the support they receive from their circle of friends (Prelow and Guarnaccia 1997; Stevens 2001).

Black girls, especially, are said to have historically relied on strong networks of families which have helped to facilitate their survival, health, and well-being through the reciprocal sharing of resources, chores, child care, information, and emotional support. These strong family bonds are believed to be the resource that ultimately makes the difference, particularly in times of crisis. Researchers suggest that high quality family functioning serve as a coping mechanism in the lives of Black girls, ul-



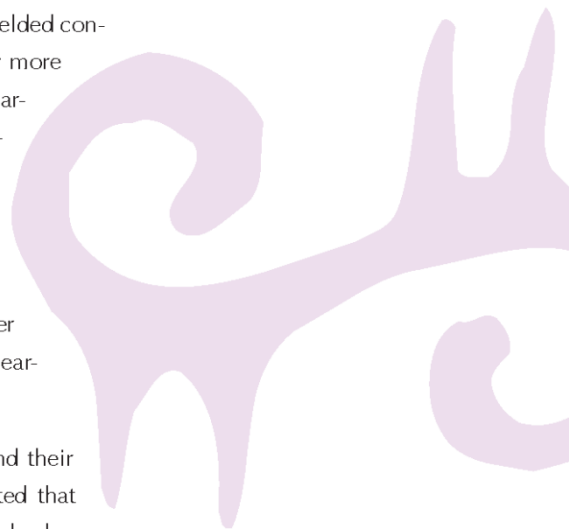
timately, reducing the effect of stress in their daily lives (Taylor et al. 1990). As a result, Black girls are said to have more coping resources at their disposal and are said to receive a higher level of social support than white adolescents (Prelow and Guarnaccia 1997). Family members and extended kin are said to be the major source of close relationships and overall support for Black females (Taylor et al. 1990). For Black adolescent girls, specifically, issues of social acceptance, close friendship, intellectual ability, morality, romantic relationship, humor, and global self-worth, are all said to be significantly associated to attachment to family and peers (Taylor et al. 1990). Family closeness and having strong family ties are also found to be critical to the reduction of depressive symptoms (Evans 1998). The role of family then, is key, to the overall healthy development of Black girls, particularly since the world beyond its protective embrace may in many ways, reject her very being.



Black Girls and Issues of Self-Esteem

Perceptions of femininity within the American context have historically been based on ideals that are directly counter to those physical and behavioral qualities typically associated with Black girls. Feminine beauty, for example, has typically been based on white, heterosexual ideologies that place greater value on qualities such as pale skin, a slender physique, blue eyes, and blonde hair that is straight and thin in texture. Thus, it is the image of white femininity that is said to be the cultural universal for womanhood. Yet, literature on the self-conceptions of Black girls has yielded conflicting findings. While some have asserted that Black girls are generally more likely to think of themselves as good-looking, be satisfied with their appearance, and exhibit higher levels of self confidence than their white counterparts (Bankston and Zhou 2002; Milkie 1999; Schoen, Davis, and Collins 1997), others have found that issues of hair texture and skin tone persist, along with very specific issues at it relates to body image. Although Black girls may not typically aspire to the ultra-thin ideal often idealized by girls who are white, heavier Black girls who compare themselves to slimmer Black girls tend to be less satisfied with their bodies and their physical appearance than their slimmer counterparts (Harris 1995; Milkie 1999).

Poverty too is said to negatively impact the self-esteem of Black girls and their likelihood of exhibiting depressive symptoms. Some have even suggested that Black girls who live within low-income families consider themselves to be less likeable and lovable than their peers and exhibit a greater number of reported depressive symptoms than similarly situated Black boys (Brown and Gilligan 1992; Mandara, Murray, and Joyner 2005). Other research, however, points to the quality





of family functioning as the most significant predictor of their self-esteem and overall psychosocial development (Mandara, Murray, and Joyner 2005).

Another body of work has found that while the popular media continues to perpetuate the white feminine ideal, Black girls tend to be more adept at rejecting beauty ideals that don't conform to their cultural norm, as they see such representations as "biased" or largely irrelevant to their sense of self (Duke 2000; Duke 2002; Pugh-Lilly, Neville, and Poulin 2001). Further, Black girls tend to be disinterested in even pursuing popular conceptions of the ideal feminine physique. Instead, they tend to place more credence on evaluating each other and themselves on issues of character and personality, rather than physical appearance (Duke 2000; Duke 2002). When pressed about their conception of a beauty ideal, they articulated a broader sense of what is thought of as beautiful, one inclusive of a wider range of physical appearances and body shapes. Black girls also tended to articulate their conceptions of beauty in comparison to others within their own social group instead of those conceptions popularized by the broader culture. In fact, they frequently referred to their mothers, grandmothers, and other members within their own families as the barometer by which beauty is measured (Duke 2000; Duke 2002; Milkie 1999).



The Importance of Racial Identity and Religion in the Lives of Black Girls

Attitudes regarding racial identity were found to play a key role in the self-esteem, socialization, and overall mental health of Black girls. According to the work of Buckley and Carter (2005), Black girls who can both respond objectively to Eurocentric values, while also feeling good about their own racial identity, are more likely to ultimately, feel good about themselves. In fact, the more Black girls were found to endorse pro-Black attitudes, the fewer distressing psychological and physical symptoms they reported, and the more likely they were to exhibit high levels of self-esteem and self acceptance (Buckley and Carter 2005; Constantine et al. 2006; Constantine and Blackmon 2002). Overall, the more Black girls possess a value system that serves

as a positive reflection of their culture, the more likely they are to feel satisfied with their lives. Likewise, to the extent that they are successful in internalizing a positive conception of their racial identity and embracing egalitarian gender role attitudes as part of the process of self-understanding, the more likely Black girls are to hold favorable views of their physical appearance, fitness, academic achievement, career aspirations, and attach an importance to health (Harris 1995).

Religion, too, is found to play an especially crucial role in the overall well-being of Black girls. Generally speaking, Black adolescents tend to report higher levels of religious commitment than their white counterparts (Wallace et al. 2003), and Black

girls, specifically, are found to be more likely than Black males to be more intimately involved in their religious communities (Brown and Gilligan 1992). Research suggests that religion serves as a source of social support and positive self-regard among Black women and girls. Further, being strongly connected to a religious community ultimately results in a deeper level of integration within the Black community and its corresponding social networks. This connection, then, provides an extra layer of protection against negative social stigma from the broader culture, while also providing access to alternative models against which one might evaluate images propagated through the media. As a result, participation in church communities is said to be positively associated with higher self-esteem, and negatively associated with distress. Further, religious participation seemingly serves as a buffer against negative influences regarding physical unattractiveness. Instead, religious norms tend to encourage the evaluations of others based on perceived social or spiritual attributes—in short, inner beauty—rather than what is thought of as superficial characteristics (Ball et al. 2003; Brown and Gilligan 1992; Ellison 1993).

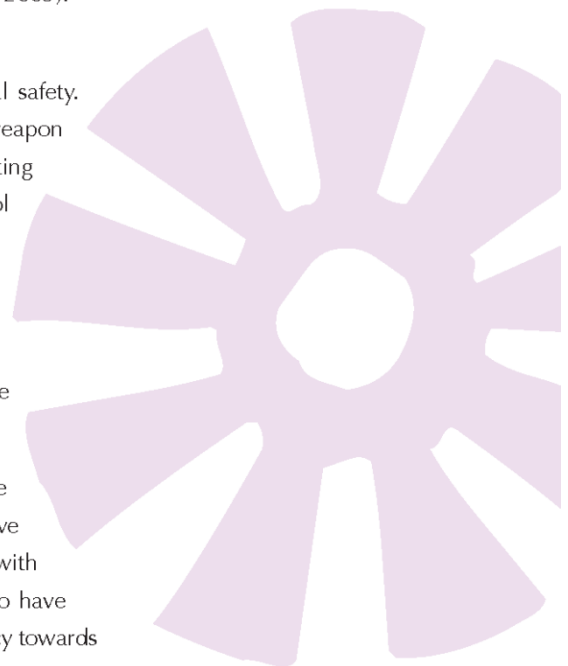


Religiosity is said to also impact decisions surrounding the sexual activity of Black adolescent girls. Greater religious involvement is associated with the delay of sexual activity, and for Black girls who are sexually active, religious involvement is associated with less sexual risk-taking, greater self-efficacy in communicating with sexual partners, and more positive attitudes toward condom usage (McCree et al. 2003).

Safety and Survival Skills among Black Girls

Black adolescent girls often are confronted with threats to their physical safety. They are more likely to report having been threatened or injured with a weapon on school property, forced to have sexual intercourse, and involved in dating violence than white girls or other girls of color (Centers for Disease Control and Prevention 2008b). In school, they are more likely than Black boys to be targeted by racist remarks, and more likely than white girls, to be subjected to sexist remarks (Grant 1984). Overall, Black girls are more likely than males and three times more likely than white females to avoid going to school altogether specifically due to safety concerns (Office of Juvenile Justice and Delinquency Prevention 2006).

Yet Black girls, more commonly than their white counterparts, display the tendency to protect themselves when met with aggression. They, in fact, have been found to be more likely to respond verbally or physically when faced with aggression and, ultimately, are more likely than white or Hispanic girls to have been involved in a physical altercation. Perhaps, as a result of their tendency towards



self-protection, the threat of aggression or acts of aggression have both been found to be less effective when used against Black girls (Office of Juvenile Justice and Delinquency Prevention 2006).

According to the National Council on Crime and Delinquency, Black girls in low-income communities often lack a sense of safety and attachment in their own homes and neighborhoods (Wordes and Nunez 2002). This lack of safe spaces is at the root of their need for self-protection. A study of girls enrolled in an alternative school for “delinquent” youths found that due to the level of hostility found in their social environment, personal aggression was ultimately seen as a necessary survival tool (Pugh-Lilly et al. 2001).

Despite the tendency to protect themselves through verbal or physical aggression, Black females are ultimately more likely than others to have had experiences that meet the legal definition of rape; yet, they are significantly less likely than others to disclose such instances to the authorities. Particularly in comparison to whites, Black victims of sexual assault are much more likely to delay reporting such an offense (64 percent versus 36 percent; Wyatt 1992). Some believe this delay is due to the anticipation of an unsupportive response (Wyatt 1992). Research in the area suggests this perception, while unfortunate, may, in fact, be based in reality. One study (Donovan 2007) found that when provided details of a hypothetical date rape situation, individuals are more likely to believe such

conduct is acceptable if the victim is Black. This lack of support, then, likely serves to perpetuate the hesitancy of Black victims of sexual assault to swiftly report the crime—or even themselves, recognize their own victimization (Wyatt 1992). It’s also entirely possible that given the tendency towards self-protection, Black victims of sexual assault may be less willing to relay the offense, simply because doing so would be tantamount to admitted failure with respect to ensuring their own personal safety.

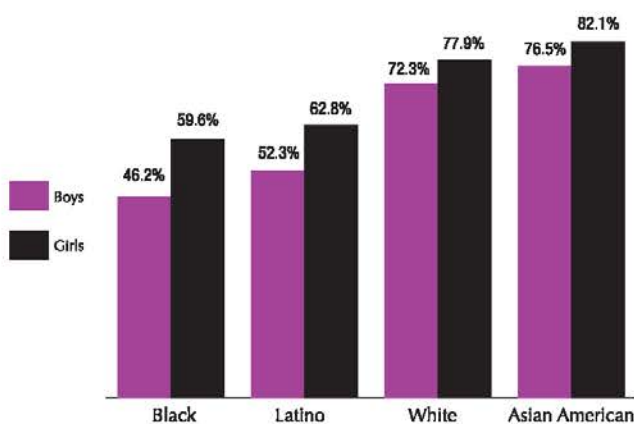
The Educational Experience of Black Girls

Although much worthy attention and concern

has been given to the level of school failure experienced by Black boys, the data suggest that Black girls also, are in need of special attention. While Black girls are indeed more likely to earn a high school diploma than their male counterparts (59.6 percent versus 46.2 percent), they still lag behind others girls in this area, as well as most non-Black boys (Figure 1).

Further, Black girls continue to trail their female counterparts when it comes time for college enrollment (see Figure 2). While their enrollment rates do surpass those of Black boys by six percentage points (63 percent versus 57 percent), they trail those

Figure 1. High School Graduation Rates by Gender, Race and Ethnicity, 2003-2004



Source: Editorial Projects in Education 2007. Compiled by the Institute for Women's Policy Research

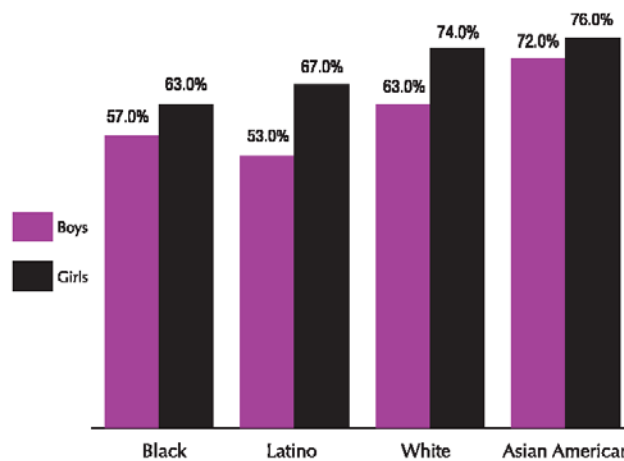
of white girls nearly twice as much (63 percent versus 74 percent), and lag behind Latina and Asian girls by 4 percent and 13 percent respectively. Yet, as Black girls transition into adulthood, acquiring a college degree is especially critical to their overall economic well-being. In spite of having labor force participation rates that eclipse those of white women, Asian American women, and Latinas (61.6 percent versus 58.9 percent, 58.2 and 55.3 percent, respectively; U.S. Department of Commerce, Bureau of the Census 2007a), it is Black women who are most likely to live in poverty. Their poverty rate is nearly three times that of white women (26.2 percent versus 9.3 percent), more than double that of Asian American women (10.1 percent), and higher than that of Latinas (22.6 percent; U.S. Department of Commerce, Bureau of the Census 2007b). And even though Black women are more likely to have been more successful in the schoolhouse than their male counterparts, in the world of work, Black women still trail Black men in earnings, and thus are more likely to experience poverty (26.2 percent versus 22.0 percent; U.S. Department of Commerce, Bureau of the Census 2007b). Even during their prime earning years (ages 35-44), Black women's exposure to poverty is more than one and a half times that of their Black male counterparts (19.7 percent versus 12.1 percent; U.S. Department of Commerce, Bureau of the Census 2007b).

Yet when Black women earn a four-year college degree, they are far less likely to live in poverty due to the earnings premium that goes along with that level of education. Black women with a four-year degree earn fully 92 percent more than Black women with only a high school diploma, compared to a 77 percent increase in earnings received by white women and an 88 percent increase received by Latinas (U.S. Department of Commerce, Bureau of the Census 2003). Certainly higher education is important to all, but Black women clearly stand to gain the most (Jones-DeWeever and Gault 2006).

While it is true that more could and should be done to improve the educational performance of Black boys, the needs of Black girls should not be glossed over or assumed to be "okay." Black girls need and deserve much more than an "okay" education if they are to have the best chance of escaping a life of poverty.

At the elementary and secondary level, research shows that Black girls do indeed face special challenges in the classroom that may hinder their ability to make the most of their educational experience. Some research suggests that teachers tend to focus less on the academic performance of Black girls than on their social decorum in an effort to promote what's thought of as more "ladylike" behavior (Grant 1992;

Figure 2. Immediate College Enrollment among High School Graduates by Gender, Race and Ethnicity, 2003-2004



Source: The College Board 2006. Compiled by the Institute for Women's Policy Research



Horvat and Antonio 1999; Morris 2005; Morris 2007). In fact, research suggests that in the attempt to encourage Black girls to live up to a more docile vision of femininity, their classroom engagement is overtly thwarted, thus providing the potential for negative academic repercussions.

Over time, this and other negative actions in schooling environments stunt the long-term aspirations of Black girls. Some research finds that while early on, Black girls tend to exhibit high career aspirations, their ability to achieve those goals is subsequently marginalized by school staff, and ultimately regardless of socioeconomic

background, Black girls tend to lower their occupational goals and aspirations, and report expecting lower levels of success by the time they reach the tenth grade (Lent and Brown 1996; Lent and Brown 2000). They then tend to lower their occupational choices even more by their senior year in high school—precisely the time when they should be gearing up for making their dreams happen (Lent and Brown 1996; Lent and Brown 2000).

In addition to their distinct academic challenges, Black girls face special social challenges as well, particularly in desegregated settings. In such environments, Black girls tend to be more socially isolated than their Black male counterparts perhaps as a result of Black boys'

comparatively higher level of romantic desirability by the opposite sex across racial boundaries. They are also less likely than others to receive attention from peers and teachers, and ultimately, as a result, exhibit less overall social power (Grant 1984).

Yet most Black children, overall, face an uphill battle within the American educational system. Nearly three-quarters (72 percent) attend high-poverty schools characterized by dilapidated facilities, high teacher turnover, high student-teacher ratios, high proportions of inexperienced teachers or teachers instructing classes outside of their fields, and scant supplies of even the basics (Acevedo-Garcia et al. 2007).

As such, Black boys are not the only ones struggling. Black girls struggle too and should have their special circumstances specifically addressed in order to be best prepared for the rest of their lives.

Black Girls and Romantic Relationships

Counter to the hyper-sexualized image and gold-digger persona of Black women and girls popularized in music videos and deeply entrenched within the psyche of broader American culture, research has shown that inner-city adolescent Black girls tend to enter romantic relationships for access to emotional intimacy or social status rather than direct monetary gain (Andrinopolous, Kerrigan, and Ellis 2006). Once in relationships, Black girls who personified strength and outspokenness in interactions with parents, teachers, and female friends, are found to less often assert themselves in their interactions with boyfriends in an attempt to not rock the boat and secure their partner's

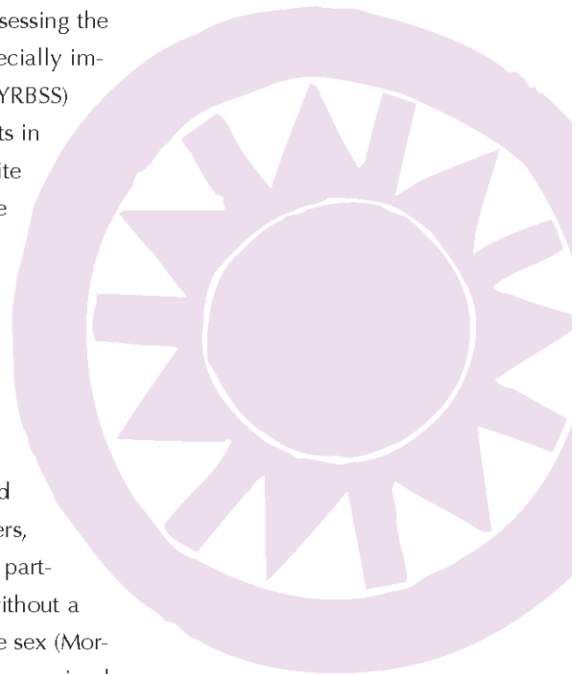


exclusive attention (Andrinopolous, Kerrigan, and Ellis 2006). Some research suggests that fear of abandonment and an imbalance in the female-to-male sex ratio may result in limited control in relationships for young Black women and that this may in fact reduce their likelihood to negotiate safer sex practices thereby increasing their risk of HIV infection (Wingwood and DiClemente 2000).

The prevalence of HIV/AIDS among Black women and Black girls has exploded in recent years. Black women, for instance, now make up the overwhelming majority (66 percent) of new HIV cases among all women, far outpacing diagnoses among Latinas and white women which stand at 16 percent respectively (The Henry J. Kaiser Family Foundation 2007). Similarly, Black girls and young women ages 13 to 39 account for 58 percent of those newly diagnosed (The Henry J. Kaiser Family Foundation 2007). In 2004 (the most recent year for which data are available), HIV was the leading cause of death among young Black women aged 25-34 (Centers for Disease Control and Prevention 2008a). And the prevalence of the disease has been found to be greatest among those African Americans who live in the state of New York (Centers for Disease Control 2008a; The Henry J. Kaiser Family Foundation 2007).

Given the disproportionate impact of HIV on Black women and girls, assessing the prevalence of risk behaviors among Black adolescent girls becomes especially important. One study, the national Youth Risk Behavior Surveillance Survey (YRBSS) report, which provides results drawn from more than 14,000 adolescents in grades 9 through 12 finds that while Black girls are more likely than white girls, for example, to have had sexual intercourse at an earlier age and are more likely to have been sexually active within the past three months, they are less likely than white adolescent girls to drink or engage in substance abuse before sexual activity, which can lead to other risky behavior such as unprotected sex (Centers for Disease Control 2008b). Black girls were also more likely to use condoms and to have been tested for HIV/AIDS than their white counterparts (Centers for Disease Control 2008b).

Another study focused exclusively on adolescent girls in New York found that white adolescent girls reported a higher total number of sex partners, more frequent recent sexual activity (within the past three months), more partners who used IV drugs, a greater number of episodes of vaginal sex without a condom, more frequent oral sex, and more frequent alcohol usage before sex (Morrison-Beedy, Nelson, and Volpe 2005). In fact, among all of the risk factors examined in the study, there were no behaviors in which Black girls reported a higher frequency of occurrences and among all factors measured, Black girls were only more likely to be found among two, those who had ever been tested for HIV (67 percent versus 42



percent) and those who reported having a steady partner in the last three months (81 percent versus 77 percent; Morrison-Beedy, Nelson, and Volpe 2005). Despite their apparent more responsible behavior, Black girls still remain at increased risk of HIV infection. One can only speculate that Black girls' intensified risk is, at least in part, connected to their increased likelihood of engaging in relationships with older men, who given their longer sexual history have an increased likelihood of HIV infection. Other risk factors include what some have referred to as the "down-low" phenomenon, which refers to the prevalence of Black men who have sexual relationships with both men and women, but whom self-identify as heterosexual—an occurrence which some research suggest happens more often among Black men than their white counterparts (Centers for Disease Control 2003). Given these factors, it becomes critically important that sexually active Black girls engage in safer sexual practices through the use of condoms every time they engage in sex, even when involved in what they believe to be a serious, monogamous relationship.

All together, the literature, then, reveals the complex and sometimes contradictory nature of the lives of Black girls. They are seen as both enviable among others for their self-confidence and healthier ideals with respect to body-image, yet they are also harshly critiqued for their perceived lack of refined femininity and far too womanly exterior in both appearance and action. The complexities of their lives and of the challenges that they face are explored in the remainder of this report through an analysis of the particular experiences and perspectives of Black girls in New York City.

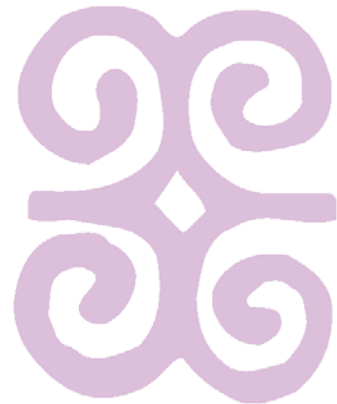


II. Methodology and Sample

This study, which explores the lives of Black girls in the city of New York, utilized a mixed-mode data collection strategy which included a series of focus groups held among a total of 50 girls in New York as well as results drawn from an extensive written survey completed by a total of 78 girls throughout the city. The results reported then, are derived from a total study sample of 128 girls.

Over the course of this study, five focus groups were held in various community centers and schools throughout New York City. The groups took place between May and December of 2006 and included girls ranging in age from 9 to 19 years old. Results from the focus groups as well as information garnered from background research in the area were utilized to craft an extensive survey instrument which was comprised of a total of 111 primarily closed-ended questions covering a wide range of subject areas including issues of self-esteem, safety, support systems, religiosity, personal relationships, personal achievements, sexual activity, family responsibilities, and goals and aspirations. Upon completion of pre-testing in the Washington, DC area, the survey was distributed in written form and was in the field between April and June of 2007. A total of 240 surveys were distributed in each of the city's five boroughs with the help of a wide variety of service organizations that target Black girls. Each center was given a packet that included the surveys as well as introductory letters and permission forms that were provided to the parents or guardians of potential survey respondents. The parental letters included a broad overview of the study as well as a form that had to be signed and returned in order for girls under the age of 18 to participate. Ultimately, 78 surveys were returned, resulting in a response rate of 32.5 percent.

Respondents to the survey lived in three of the city's five boroughs. Roughly 40 percent lived in the Bronx, 32 percent in Manhattan, and 28 percent in Staten Island. Some 40 percent were in middle school at the time of the survey and the remaining 60 percent were in high school. Most (81 percent) had lived in New York City all of their lives, although five percent indicated that had lived outside of the United States before settling in New York. Thus, while the vast majority of survey respondents are African American, they are not exclusively so. Our survey did not ask those from other countries to name their country of origin.

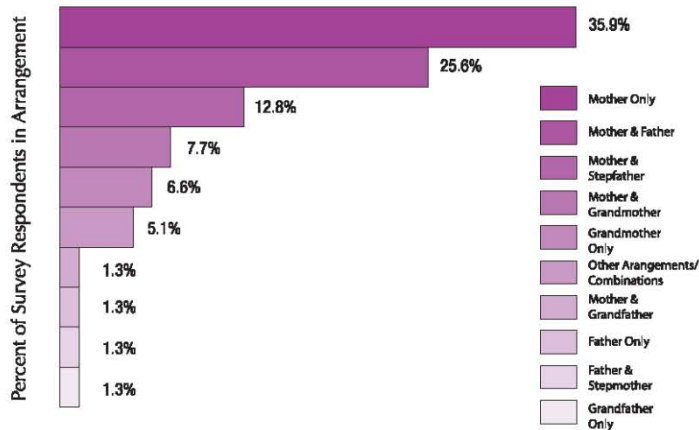


Most of the respondents lived within family units that included blood-relatives. Some 85 percent of all girls surveyed said that they lived with their mothers and about 36 percent lived with their mothers, only (Figure 3). Another 28 percent indicated that they lived with their fathers, but only 1.3 percent lived with their fathers, only. One in four girls surveyed lived with both their mothers and fathers. As shown in Figure 3, however, the girls in this study had a number of other family arrangements that included stepparents, grandparents, aunts, and uncles. Only 1.3 percent lived with

a foster family and none lived with an adoptive family or within a group home (Figure 3).

Respondents were not asked to estimate their family's household income given the anticipated unreliability of the answers one might expect from posing such a question to minors. However, the survey did capture information on housing type to be used as somewhat of a proxy for income. Roughly 71 percent of the respondents indicated that they lived in an apartment, whereas 26 percent indicated that they lived in a house, and 3 percent said they lived in a shelter. While not perfect, given the prevalence of apartment usage within New York, upon closer examination of the data, some basic differences

Figure 3. Living Arrangements of Survey Participants



Source: IWPR survey of Black girls in New York City.

es did emerge between apartment dwellers and those who lived in a free-standing home. For example, 73 percent of those who lived in an apartment indicated that there was frequent crime in their neighborhood as compared to 40 percent of those who lived in a house. Likewise, some 76 percent of those who lived in apartments indicated that they did not feel safe in their neighborhood as compared to only 19 percent of those who lived in houses. From this we extrapolate that at least three-quarters of our sample may reside in low-income communities and as such, most likely live within low-income households.

III. Findings

Self-Perceptions among Black Girls

At first glance, the girls in this study embodied a self confidence that could perhaps best be described as somewhat of a bold swagger. But beyond the bold façade, several vulnerabilities emerged as the full breadth of their experiences were examined in tandem. Nearly all indicated that they loved themselves (91 percent), loved being Black (90 percent), and loved being a girl (92 percent). And when asked about the specific qualities that they liked most, a wide range of characteristics emerged. Most liked their ability to stick up for themselves (63 percent), their intelligence (62 percent), their independence as defined as the ability to take care of themselves (62 percent), and their friendliness (60 percent). Also commonly mentioned were physical attributes such as their complexion (56 percent), their hair (53 percent), their face (53 percent), and to a somewhat lesser degree, their body (50 percent).

Yet, if given the chance, many indicated that there were some things they would change about themselves if they could. Most often cited was the desire to change their grades (35 percent) followed by the hope of changing their body (21 percent), their hair (16 percent), or their ability to contribute to their household (12 percent). Yet, nearly one-third (30 percent) indicated that they would not change anything at all.

Among those who wanted to make changes, most often cited outside of the physical realm, was the desire to “work harder” in some sense, be it working harder in school (e.g. *“I would try to do better in my classes by working hard;”* *Learn more patience and try a litter harder in school;”* *“Study harder...”*; *“I would study more to get better grades”*) or working harder around the house (e.g. *“Just taking more initiative towards work and chores that need to be done in the household;”* *“I could focus more and stop being so lazy around the house;”* *“My mom would be happier if I helped her out”*), the changes desired spoke volumes about their sense of responsibility, their work ethic as applied to both personal and communal needs, and their perceived ability to improve in areas that were important to them and important to the others that they valued in their lives.

Of those who wanted to make physical changes, however, the changes cited were not always those that one might expect. While several mentioned specifically that



they wanted to “lose weight” or “get slimmer,” others lamented that they felt that they were “too skinny.” One, very slim middle-school focus group participant was even more specific when she said, “I got three things I want to change...my booty, my waist, and my boobs.” When pressed about the look she hoped to achieve, she ultimately stated, “I just want to jiggle.” Thus to some, the goal was not necessarily one of being slim, it was, instead, an expressed desire to be voluptuous, or at least, more shapely. Other girls, though, made note of the media’s influence in making the more shapely physique—particularly among Black women, the physical ideal. A few expressed a sense of fatalism inherent in personal body-type and seemed willing and quite happy to embrace their own personal form, even when that form



failed to meet what they saw as the idealized notion of the Black woman’s body. As one girl simply put it, “Big butt, little waist, big chest, and all of that—not everybody has that, not everybody can get that...that’s not the way God made you. We got to be us...[if] we don’t have straight hair, we don’t got straight hair. If we don’t got a big butt, we don’t got a big butt. Just be yourself.”

This issue of skin-tone was mentioned by only a few of the survey participants as an area of desired physical change (9 percent), but this issue came up time and time again in focus groups discussions, most notably among younger girls, many of whom expressed a prevalent desire to become lighter. One participant even mentioned that as a young child, she had a clear preference for white dolls—a preference that served as a point of contention between herself and her mother. She shared:

“When I was little, I never used to like Black dolls, I always played [with] the white dolls and my mother told me that if I don’t get to like Black dolls I wouldn’t get no dolls at all...so I just stopped playing with dolls.”

When pressed about her preference, she said starkly, *“They make the Black dolls so dark!”*

Though the issue of skin tone came up frequently in focus groups, it seemed to not always be tied to issues of internal perceptions of what the broader culture defines as aesthetically pleasing. Instead, those girls who expressed the desire for lighter skin often did so because they sensed that others would treat them better, or because they had experienced teasing specifically related to their color. One girl said pointedly, *“...people keep on teasing me about my skin color, I’m dark, and I’m darker than the color of dark and all that, I’m night.”* Another girl stated, *“I’ve been treated badly, because there is this boy in my class... he keep[s] on talking about how dark I am... and that makes me feel bad...”*

For others the color concern was not necessarily based in a contemporary experience, but instead based on how they anticipated whites would treat them as they grew older. One girl stated starkly, *"I feel like if I'm too Black, when I get older the Caucasian people might treat me slavish or some stuff like that...so I think I would get myself bleached a little bit."* Another, recalling exposure to apparently racist treatment in her past, shared a previous desire to bleach her skin, not just to appear lighter, but instead, to become white.

"A lot of non-Blacks will treat you differently and sometimes in class I change my name. I'm like, my name is Crystal and I change the way I talk and I change my style and everything and I said that I'm gonna bleach my skin white 'cuz a lot of white people treat me wrong and I feel just empty...I feel like I was born for no reason. I feel like I wasn't born for a purpose. They just mean to me 'cuz I was born for no reason...that's why I wish that I was white...but now I understand that I should not be white, 'cuz I would be the ghettoest white person ever [laughter]."

While the girl quoted above ended her remarks with a hint of humor, the pain she reflected on was nonetheless, palpable. The apparent vain search for approval from an outside and at times, hostile culture; the willingness to go to nearly any lengths to change yourself in a variety of ways in search of acceptance that never comes; and the feeling of emptiness and lack of purpose that is experienced upon rejection, all point to a harsh reality played out in the lives of far too many. Some have suggested that a strong sense of racial identity is invaluable in situations such as this, in that it provides an internal resource from which acceptance and reverence can be derived beyond the boundaries of the dominant culture's ideals (Tatum 1997). We will explore the impacts associated with strong racial identity later in this report, but for now it seems appropriate to indicate that our findings buttress those that indicate a variety of benefits garnered from a strong and secure sense of oneself manifested through holding a positive association with being Black.

All and all, though, most of the girls examined here stated that they were generally happy with themselves (83 percent), felt accepted by their peers (92 percent), and valued by those that they love (95 percent). Most have also expressed the formulation of a major goal in life (86 percent) and the vast majority believed that they have either a good or excellent chance of achieving that goal (90 percent). But beyond the internalized perceptions of Black girls, several external factors were found to pose distinct



challenges to the lives, life-chances, and overall well-being. Below we explore these challenges as well as the broader experiences of Black girls.

Challenges in the Lives of Black Girls

Issues pertaining to safety and exposure to violence came up time and time again in focus group settings and throughout the survey responses. Overall, most survey respondents (60 percent) indicated that they worry about their personal safety. Girls who participated in focus groups also expressed concern.

One girl stated quite matter-of-factly, *"A female is never safe."*

Another stated strikingly:

"I worry about my safety everyday. You never know when it's your last day, you never know which crazy man is walking behind you while you regular shopping in the grocery store. You need to worry, that's important...ya'll need to worry about ya'll safety, every minute, every second and every hour."



Others seemed resigned to life in dangerous surroundings, and perhaps as a coping strategy, had grown numb to the perils surrounding them everyday. One focus group participant stated frankly, *"I'm like used to that, the ghetto and the hood and stuff like that, so like it doesn't matter. Like shootouts, they happen everyday. I'm just lucky not to be in the crossfire."*

Many relayed personal stories of all too real experiences with dangerous situations.

"Around my area they have gun fights. You know, like you actually walk in and somebody get in an argument all of a sudden... you see the gun load off or whatever."

In my house, sometimes...my whole house is dark and all of a sudden I hear gunshots... loading off in my neighborhood. And...it ma[kes] me feel scared because I have little siblings that come around my house and I...worry about them."

"I'm not going to lie, I saw a gun before. Me and my nephew was there... You know how they have the commercials with the gun and how it load off and it shot the other person? I had actually a flashback on that and I quickly put the gun away and told my nephew to 'let's go' because, you know, I was scared that, God forbid, the gun would have loaded off into my nephew...I would have never forgive[n] myself."

"I live in a three story building and there's drug dealers that live [in the building]. I live on top of them, they live on the second and I live on the third [floor]. [When] I'm sleeping, I'm thinking like, 'What if they just have problems, and start shooting up? I'm like, 'Who will get shot first?'"

Others described how through personal savvy or under the protection of others, they were able to navigate potentially dangerous situations:

"I noticed a car following me...what saved me is he reached the traffic light and it was red, so that gave me time to cross the street and it turned green and he still following me. So he says something to me... he was like, 'Can I talk to you for a minute?' And I said, 'Do you want to talk to 911?'...and then as I was walking another car came up...I had to act like I was walking to another group of boys, just for them to [leave me alone]."

"...I'm going to the corner store, so I'm walking and all of a sudden I see this Black car, you know, stopping. And I didn't know and he didn't know that my brother was right down the block coming. So...he actually came out the car [and said,] 'Can I talk to you?' I'm like no, can you get away? And you know, if my brother hadn't come [and said] 'What is you doing? That's my little sister!' And if it wasn't for my brother, God forbid...I don't know where I would be right now."

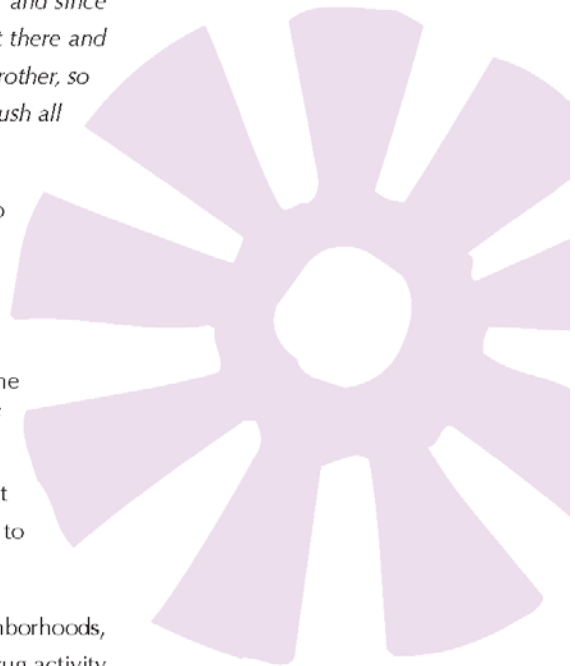
Overall, a higher proportion of teenagers worried about their safety (62 percent) than did preteens (56 percent), yet when faced with perceived danger, most girls seemed to have a coping strategy, and ultimately responded in a variety of ways. Below a girl in middle school describes her strategy for protecting herself and younger sibling when she senses danger:

"[My neighbor] sell[s] drugs and stuff, you could see straight across. So any time I hear them arguing' or somethin' I just get up out of my bed and I have like a closet, it's little, but it's filled with boxes and stuff...so what I do is I take my brother and since my grandmother, like, she works...so she's not there, and my mother not there and sometimes my stepfather's not there and nobody's home but me and my brother, so I just go in the closet and we just hide and talk, and play games and we push all the boxes up and everything and just cover ourselves with a sheet "

Although boxes and blankets are no match for bullets, her attempt to do what she could to protect both herself and her brother showed a sense of efficacy and a level of maturity well beyond her years.

Survey participants also relayed strategies for dealing with unsafe situations. The most-often cited strategy was to seek to remove oneself from the situation (74 percent), next, was the tendency to prepare to defend oneself (49 percent) or seek out a friend or family member to help *"back them up"* (40 percent). A significant proportion also indicated that they sought advice from a parent (37 percent) or another adult (21 percent) about how to deal with a situation that made them feel unsafe.

Overall, among those who indicated that they felt unsafe in their neighborhoods, most indicated that their feelings of uneasiness spawned from frequent drug activity in their communities (68 percent), as well as the prevalence of violent crime (64 per-



cent), fights (59 percent), or gang activity (55 percent). Over one-quarter (27 percent) also said that they felt bullied in their communities and among survey participants, most who felt unsafe at school indicated that they felt unsafe due to frequent fights at school (89 percent). In focus groups though, girls seemed resigned to the fact that, at times, fighting in school was a necessary evil.

"Well, most of the time adults aren't around so really your main choice is that you have to stick up for yourself because even if an adult was there...and trying to stop it, you can't just stand there and let the person keep on hitting, so you have to stand up for yourself, that's the way I see it."



Some of the most disturbing examples of danger faced by girls in this study were linked to issues of sexual abuse experienced well beyond the confines of a classroom. A few focus group participants opened up about victimization they had survived for years. While now in high school, the pain from an abusive past remains, and continues to manifest itself in a variety of ways.

"At a young age, I was molested by my uncle, around four or five. That's why I don't like men. I really can't look them in the face—[not]... for a long period of time. I bend my head down and look on the ground... I don't like men touching me; if I give them pounds I don't like them touching me that much either. I had*

boyfriends and stuff, but I don't get really intimate. I don't really get into it. I see my uncle's face. I used to be a bad kid because I used to hide a lot of stuff. I just came out at the age of 18. I just told everybody what happened. I held it in for a long time."

"I was molested on two separate occasions. I got raped and [was] molested over a period of seven years and I'm only fifteen. When I tell people stuff like that and that I was suicidal they look at me like, 'what's wrong with you?' But you never really know until you go through the pain. Nobody knows how it feels just to be taken out of your body and have somebody take something from you that you called your own."

One survivor shared how she reacts physically to situations she believes might bring about pain.

"...I squeeze up. My mind tells my body, like when I feel like something is about to happen to me or I feel like I'm in danger, I squeeze up and I get numb. If anything were to happen, I wouldn't feel the pain...I've been in pain so much that when I know it's coming, I don't really feel it no more. It's nothing."

Another survivor of molestation laments her stolen childhood when she says, *"It's like I never had the chance to play with Barbie dolls when I*

*A "pound" is a form of greeting that entails touching fists together.

was a kid. So, when I see them [her younger siblings] playing around, playing tag and everything, I be happy. I'm jealous, but I be happy like, 'Damn, I wish I was eight.'"

The loss of innocence stolen through abuse is not easily erased. But these girls and others like them clearly need assistance through counseling and other psychological services to help them continue to work through the lingering pain and sense of isolation that they feel if they are to one day be capable of being at peace with themselves and ultimately enjoying life to its fullest potential.

Aside from navigating issues of physical and sexual violence, other major challenges in the lives of Black girls are those that come with living on the economic fringe. For many, growing up with a strong sense of responsibility due to the need to "pitch in" to help their families both economically and through the provision of other forms of household support, such as caring for siblings while adults are at work, running errands, or completing daily chores. Most high school focus group participants worked in addition to going to school, as did about half (51 percent) of the high school survey respondents. Some worked as much as 24 hours per week, from 5:00 PM to 11:00 PM, four days per week. This left little time for schoolwork or for the college application process. Yet, girls who worked clearly took pride in their financial independence and wore their ability to meet their own needs as somewhat of a badge of honor. One high school student put it this way, *"If you don't buy it yourself with your money that you worked for, it's nothing. If your mother bought it, oh well, so what?"* Another added, *"I do for myself and I like it. It's hard, but I like it. It gives [me] a sense of responsibility."*

Others discussed how they chipped in at home, either by giving part of their earnings to their parent, or by purchasing necessities for themselves so that their parents didn't have to.

"I love my mom to death, but I depend on myself and I don't have to depend on nobody. Every time I get money, I give my mother money. And my little brothers, they do the same thing."

...My mother has five other kids from five men, and my father got seven kids besides me. I got a really big family and I was getting sick of always having to wait until after my brother got a new pair of sneakers or after my sister got a new outfit, so I was just like, forget it, I'm going to make my own money so I don't have to wait for nobody. When I put in enough effort and work, my check comes in good and I get what I want for myself. That's where my level of maturity comes in at when I realized, 'what's the point of waiting for it when I can get it for myself?!'



While many contributed economically to their households—either directly or indirectly, others, like the fifteen-year old below, contributed by looking out for their siblings, acting almost as second mothers despite their own very tender age.



"I got an eleven year-old sister and my other sister is turning ten on Monday. It's like I've been through a lot in my life even though I'm mad young, I don't want them to repeat my steps and think that it's ok to not go to school and not doing this and that... I don't want them to be like me in the negative way. When I see them doing that, I will argue with them. My mother will scream at me, like, they only kids, and [she's] right, but I know where those things are going to lead to. I'm trying to stop it now so they can live a better life than me."

Another adds:

"Some people are forced to be grown. For me, I was, 'pick up your brother at five, make sure you pick him up at five o'clock, make sure you give him [his] homework, make sure they eat, make sure you do this'...so she [her mother] could get us money, she...be working."

Having the responsibilities of adulthood, for some, resulted in the belief that they should also have what they thought to be the pleasures of adulthood as well. As one girl put it, *"Once you get...the mentality of, 'okay, I'm grown.' I'm going to do what I want to do... If I want to go drink, I'll drink. If I want to go smoke, I'll smoke, and there's nothing you can tell us, nothing nobody can tell me. My mom can say something, okay—she's punishing me for two weeks...next day, she's send[ing] me to the store."*

And while this rebelliousness can lead to trouble for some, the independence that is gained through employment results in a mixed bag of outcomes for others. Girls in our survey who indicated that they were employed, were more likely than others to also say that they were happy with themselves (90 percent versus 78 percent) perhaps due to the pride they gained through some level of financial independence. Yet, overall, those who were employed were less likely to indicate that they felt happy on a typical day than those who were not employed (47 percent versus 53 percent) and were more than twice as likely to indicate that they routinely felt stressed (32 percent versus 12 percent).

In terms of impacts on education, those who held jobs were more likely to indicate that they were serious about their schoolwork (71 percent versus 67 percent), and perhaps as a result, they were more likely to report that they typically received A's or B's on their report card than those who were not employed (53 percent versus 47 percent respectively).

But despite better performance in the classroom, employed girls were much less likely to indicate that they liked school than those who were not employed (65 percent versus 83 percent). They were also less likely than those who were not employed to indicate that they wanted to go to college (76 percent versus 86 percent respectively). It could be that for some, the supplemental income that is earned on the job—78 percent reported earning between \$7.00 and \$9.00 per hour—is just enough to make them feel comfortable in their current situation. When living at home with family and other supports, at least part of that income can go towards extras like cell phones, the latest clothes, or recreational activities or events. It might be difficult, then, to grasp the long-term implications of giving up or at least, reducing immediate earnings opportunities, for long-term payoffs that can be acquired by receiving a college degree.

Keen differences also emerged in this study between those girls who were employed and those who were not employed with regards to their personal relationships. Teenagers who were employed were far more likely to have a boyfriend than those who were not employed (75 percent versus 44 percent) and were half as likely to indicate that they were virgins (35 percent versus 76 percent). Yet, among all girls who had boyfriends, those who did not work were more likely to believe that their boyfriend was faithful (77 percent versus 67 percent), while those who worked were much more likely to indicate that they were unsure about their boyfriend's faithfulness (27 percent versus 9 percent).

Overall, the girls in this study seemed to exude a strong sense of independence. Many expressed a quite a matter-of-fact expectation of doing for themselves, by themselves, or at least, with what they perceived as very little help for others. To receive assistance was seemingly portrayed as a sign of weakness. Certainly, in moving forward with the development of ideas aimed at meeting the distinct needs of Black girls it is important to keep in mind the need to reach out to this population in a way that will not be interpreted as paternalistic, but rather, in a way that empowers girls as equal and authoritative in the process of improving their life chances.

Romantic Relationships among Black Girls

Broadly interpreted, the romantic lives of Black women and girls have long been intertwined with U.S. public policy. From the days of the slave codes which maternally passed down the designation of enslavement or freedom, to the “man in the house” rules of the welfare we used to know, to today’s marriage promotion initiatives, Black women and girls, public policy, and family formation have long been intertwined.



The girls in this study though, approach ideas of romance very much detached from this broader context, yet with an air of innocence and sincerity that clings to one basic demand—that of respect.

Over half (52 percent) of the girls surveyed indicated that they were currently involved in a romantic relationship. As one would expect, a much higher proportion of girls in high school (59 percent) indicated that they had boyfriends than those who were in middle school (40 percent). Most indicated that their relationship was good (72 percent) and that they felt loved (69 percent) and understood (72 percent). All said (100 percent) that they felt their boyfriend respected them and most believed (69 percent) that their boyfriend did not pursue other girls.

Table 1. Greatest Influence on Life

Mother	48%
Friend	15%
Sister	11%
Brother	9%
Father	8%
Grandparent	8%
Higher Power	8%
Celebrity	6%
Program Leader	5%
Other	5%
Boyfriend	5%
Teacher	3%

*Sum may exceed 100 percent as respondents were asked to select all that apply.

Focus group participants made clear that there are certain qualities they look for when making decisions about the suitability of a potential boyfriend. Generally speaking, they wanted someone who was honest and loving, someone who was intelligent, ambitious, and handsome, someone who would treat them with respect, but was also tough enough to protect them if the need arose. Yet, overall, boyfriends did not seem to be the central relationship in the lives of Black girls. Far from it, as Tables 1 and 2 indicate, when asked about life influences, family and friends took precedent over boyfriends in the minds of Black girls. Boyfriends seemed especially likely to play a small role in terms of influence, ranking behind not only parents, siblings, and friends, but also behind the influence that a Higher Power/God

Source: IWPR survey of Black girls in New York City.

played in their lives, and even falling below the influence of celebrities (see Table 1). Yet boyfriends were more frequently mentioned by the girls surveyed here as being a source to turn to for advice (16 percent), in this case falling only behind best friend (52 percent), mother (40 percent), and other family members (20 percent). Boyfriends then, were impactful on the lives of Black girls, but certainly did not at all seem to be their central focus (Table 2).

When it came to the issue of sexual activity, the girls in this study had very strong opinions and fixed ideals about the decisions that they had made, or the decisions, that were in some cases, forced upon them. Most survey respondents indicated that they were virgins (65 percent). Nearly all (94 percent) said they were happy with the sexual decisions that they had made in their personal lives. Girls who were virgins often mentioned that they were proud of themselves for maintaining their virginity. Many made reference to their religious beliefs and mentioned that they wanted to wait until marriage before having sex. Several others said that they were just too young to have sex and did not want to worry about pregnancy or sexually transmitted diseases. Others stated that they had goals in life, and felt that they needed to

achieve those goals before engaging in sexual activity. While some were simply willing to wait for “Mr. Right,” as one young lady put it, “I don’t want to lose my virginity to just anyone. I want to make sure that he loves me and respects me and accepts me for who I am.”

Among those girls who were not virgins most indicated that they made the decision to become sexually active because they thought the time was right for them (86 percent). According to the responses of our survey participants, most girls indicated that they were well into their teens when they began taking part in sexual activity. Among girls who had sex, a plurality indicated that they lost their virginity at the age of 16 (43 percent), yet as Figure 4 below indicates, a significant number admitted to engaging in sexual activity at a very young age. In fact more girls said that they had engaged in sex at the age 13 or younger (14 percent) than indicated that they had waited until the age of 17 to become sexually active (10 percent).

Interestingly, less than half (48 percent) of the survey participants indicated that they thought they were in love when they lost their virginity. Yet, most (83 percent) said that they had not felt pressured to do something they did not want to do, and instead, indicated that they made the conscious decision to have sex when they believed that the time was right for them (86 percent). Over two-thirds (68 percent) of those who were not virgins indicated that they were currently sexually active and a slight majority (55 percent) indicated that they always use condoms when engaging in sex. Nearly two-thirds of all respondents (64 percent) and nearly one-third (29 percent) of girls who indicated that they were currently sexually active had never visited a gynecologist, a quite disturbing finding among girls who admit to participating in sexual activity.

In focus groups, more than a few girls expressed regret over losing their virginity. One girl stated longingly, “...I’d give anything to get my virginity back. It’s like [losing] your innocence.” Most, though, stuck by their decision to engage in sexual relationships and expressed confidence in their ability to make decisions they believed were right for them.

Support Systems

As independent and self assured as Black girls are and aspire to be, like all of us, they still need systems of support to lean on in times of distress. The girls in this study were no exception to this rule, and many

Table 2. Who Survey Respondents Turn to for Advice

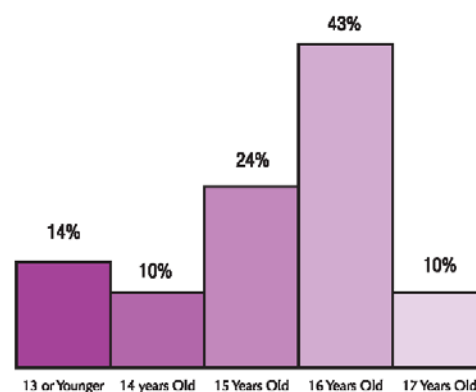
Best Friend	52%
Mother	40%
Other Family Member	20%
Boyfriend	16%
Yourself	12%
Father	8%
Program Leader	8%
Grandparent	7%
Teacher	7%
Pastor	1%

*Sum may exceed 100 percent as respondents were asked to select all that apply.

Source: IWPR survey of Black girls in New York City.

Source: IWPR survey of Black girls in New York City.

Figure 4. Age Virginity Lost



had in place multiple layers of support that helped them traverse the tough times, celebrate the good times, and navigate the twists and turns of their daily existence.

Most of the survey respondents indicated that they lived with their mother (85 per-



cent), their father (28 percent), or their grandmother (14 percent). Only one in four said that they lived with both their mother and father in the household. Most others lived in some kind of parental/nonparental combination or nonparental arrangement, such as parents and stepparents, parents and extended family, extended family, or a foster family. Regardless of family form, the quality of the relationship between the girls and their caregivers had multifaceted repercussions on their lives. Overwhelmingly (92 percent) girls said that having a good relationship with their caregiver was important to them. Almost all (93 percent) believed that their primary caregiver loved them and most believed (84 percent) that their caregiver had their best interests at heart. Just over half (57 percent)

actually rated their relationship with their caregiver as good or excellent, with less than one-quarter (24 percent) giving this relationship the highest rating. But among those who did, quite striking impacts were found. For example, those girls who indicated that they had an excellent caregiver relationship with their caregiver were most likely to also indicate that they felt happy on a typical day (78 percent), and as the quality of the relationship went down, so too did the percentage of girls who indicated feelings of happiness.

Similarly, nearly all of the girls (94 percent) who described their caregiver relationship as excellent, also said that they were happy with themselves as compared with 83 percent who described their caregiver relationship as “good,” 79 percent who described their relationship as “alright, but could be better,” and 75 percent who said their relationship was not very good.

A majority of girls (56 percent) who indicated that their relationship with their caregiver was excellent also reported receiving mostly A’s or B’s on their report card. This compares with 48 percent of those who said their relationship was good and 40 percent who said their caregiver relationship was only “alright.”

Girls with excellent caregiver relationships also tend to believe in themselves. Some 63 percent who reported excellent relationships also believed they had an excellent chance of achieving their goals as compared to only 40 percent who rated their caregiver relationship as only “alright.”

Likewise, girls with high quality of caregiver relationships were less likely to engage in sexual activity. Four in five girls (81 percent) who said their caregiver relationship was excellent also indicated that they were still virgins, compared with only one in

four girls who rated their relationship as “not very good,” and none of the girls who said their relationship with their caregiver was horrible.

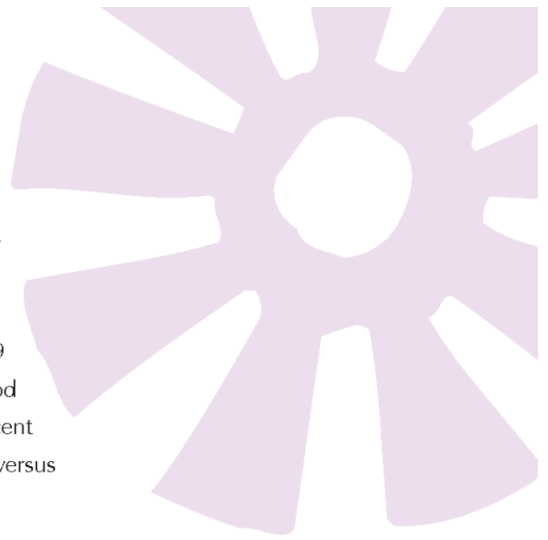
But even if caregiver relationships do not reach the standard of “excellence,” nearly as important was the issue of feeling understood. Just over half (52 percent) of the survey participants indicated that they felt understood by their caregiver and those who did were much more likely to report feeling happy on a typical day than those who felt misunderstood (68 percent versus 29 percent). They were also much more likely than those who felt misunderstood to indicate that they received mostly A’s or B’s on their report card (50 percent versus 31 percent) and that they had maintained their virginity (72 percent versus 41 percent respectively).

The quality of family relationships clearly matters in the lives of Black girls. But families represent only a sliver of the potential support mechanisms available to and utilized by Black girls. Also important to many of the girls included in this study was the issue of spirituality and religiosity. There too, we find another system of support to which many Black girls look.

Examining the Effects of Spirituality and Religiosity

Almost all of the survey respondents (92 percent) indicated that having a spiritual relationship with God or some higher power was important to them, with most (70 percent) indicating that such a relationship was very important. Overall, we found that girls who highly valued such a relationship also tended to do better at school were more likely to have excellent relationships at home, and to feel good about themselves. For example, over half (53 percent) of those who indicated that having a spiritual relationship was very important to them indicated that they received mostly A’s or B’s on their report card, compared with only about one-third (33 percent) of those who said that such a relationship was only somewhat important. Only 4.5 percent of those who indicated that a spiritual relationship was not important indicated that they typically earned a B or better on their report cards. Likewise, girls who said that having a spiritual relationship was very important to them were especially likely to indicate that they wanted to go to college. Fully 90 percent of such girls indicated that they had college aspirations, and most believed they had an excellent chance of achieving their ultimate life goals (56 percent).

We also found that girls who indicated that they were happy with themselves were much more likely to indicate the importance of spirituality in their lives. Some 75 percent of the girls who said they were happy with themselves also said that having a spiritual relationship was very important to them, as compared to 20 percent who



said such a relationship was only somewhat important and only 5 percent of those who said that having a relationship with a higher power was unimportant to them. Likewise, girls who indicated that spirituality was very important to them were more likely to say that they felt happy on a typical day (58 percent) than those who said such a relationship was only somewhat important (40 percent) or not important at all (0 percent).



Girls who were spiritual were also more likely to say that they had an excellent relationship with their caregiver (28 percent) than those who said a spiritual relationship was only somewhat important (18 percent) to them. Of all the girls who indicated that having a spiritual relationship was unimportant to them, none reported having an excellent relationship with their caregiver.

Girls who felt a strong spiritual relationship were just as likely to have a boyfriend as girls who did not, however. In fact, those girls who most highly rated the importance of a spiritual relationship in their lives were, in fact, the most likely to indicate that they had a boyfriend (56 percent versus 47 percent who said a spiritual relationship was somewhat important and 50 percent who said such a relationship was unimportant).

In addition, girls who did not believe a spiritual relationship was important were more likely to say that they had not had sex than those who said that having a spiritual relationship was very important (75 percent versus 66 percent). And among those who indicated that they were sexually active, girls who placed a high value on spirituality were most likely to insist on condom usage every time they engaged in sex (57 percent versus 50 percent of those who indicated that spirituality was only somewhat important or was unimportant).

Just as spirituality is important for most of the girls in this study, so was expressing their spirituality through participation in religious settings. Most girls, no matter how often they participated in religious services indicated that they felt happy with themselves. Girls who did so on a weekly basis were the most likely to say that they were generally happy with themselves (91 percent) while those who said they never attended such services were the least likely (75 percent). Yet, attending services on a weekly basis seemed to lessen one's chances at feeling happy on a typical day. Ultimately, those who attended services monthly were the most likely to indicate that they felt happy on a typical day (80 percent) as compared to just over half (54 percent) who said that they rarely attended religious services, and nearly half (48 percent) of weekly service attendees. Only one-quarter (25 percent) of those who said that they never attend religious services indicated that they felt happy on a typical day.

Those who attended religious services most often were also the most likely to report having received A's or B's on their report card. Over three-fourths (78 percent) of monthly services attendees received mostly A's or B's on their report card as did 65 percent of weekly church attendees. Those who attended services rarely or only a couple of times per year were the least likely to report receiving mainly high grades (27 percent and 17 percent respectively).

Girls who said that they attended services on a weekly basis were the most likely to indicate that they were serious about their schoolwork (95 percent), as did roughly two-thirds of those who attended services either monthly (60 percent), a couple of times per year (67 percent), or whom never attended religious services (67 percent). Less than half of those who said they rarely attended church (48 percent) said that they took their schoolwork seriously.

In terms of future ambitions, most girls indicated that they wanted to go to college, but those who attended services on a weekly on monthly basis were most likely to do so (91 percent and 90 percent respectively) while those who said they never attended services were the least likely to do so (72 percent).

Those who attended religious services on a weekly basis were more than twice as likely to indicate that they had an excellent chance of achieving their ultimate goal than did those girls who attended services on a monthly basis (63 percent versus 30 percent) or who said that they rarely attended religious services (63 percent versus 27 percent). Interestingly however, those who said that they only attended services a couple of times a year were just as likely as weekly service attendees to believe their chances of obtaining their goal to be excellent (63 percent versus 63 percent respectively) and among those who said that they never attended services, 50 percent believed their chances of achieving their goal were excellent.

In terms of romantic relationships, those who never attended religious services were the least likely to indicate that they had a boyfriend (25 percent), while those attended only a couple times a year were the most likely (75 percent). Over half of weekly service attendees (57 percent) indicated that they had a boyfriend.

Among weekly church attendees, roughly two-thirds (67 percent) said they considered themselves to be a virgin, while those who attended church only a couple of times per year were the least likely to say they were virgins (50 percent). But among those who were sexually active, weekly services attendees were the most likely to indicate that they always used condoms (80 percent), whereas those who indicated that they rarely attend services were the least likely (46 percent). One might suspect



that the huge difference in proclivity to insist on condom usage is related to stigmas surrounding pregnancy for those girls who are regular religious service attendees.

In terms of relationship quality between girls and their caregivers, weekly service attendees were far and away the least likely to indicate an excellent relationship at only 9 percent, about half the rate of those who said they rarely attended services (19 percent). Monthly attendees, though, were the most likely to indicate an excellent caregiver relationship (60 percent).

The Protective Effects of Strong Racial Identity in the Lives of Black Girls

Family ties and spiritual grounding are not the only factors that our research suggests are related to the well-being of Black girls. Our survey findings sug-

gest that a strong racial identity can play an important role in the lives Black girls in a variety of ways. Overall, we found that just under half of the girls in our survey (45 percent) would describe themselves as strongly in touch with their racial heritage, or “afrocentric.” Striking differences emerged between girls who identified as afrocentric and those who did not. For example, girls who described themselves as afrocentric were much more likely to say they were happy on a typical day (63 percent) than those who said they were not afrocentric (53 percent) or those who did not know how they would classify themselves (41 percent).

Girls who thought of themselves as afrocentric were also the best performers in the classroom. They were

much more likely to indicate a serious commitment to their schoolwork than were their non-afrocentric counterparts (89 percent versus 57 percent). Their expressed commitment to schooling ultimately paid off in the classroom. Nearly two-thirds (62 percent) of the girls who self-identified as afrocentric said that they received mainly A’s or B’s on their report cards as compared to only 47 percent of those who said they were not afrocentric. Yet, despite making better grades and being more serious about their schoolwork, afrocentric girls were less likely to indicate that they actually liked school (73 percent versus 82 percent), perhaps in reaction to what they viewed as eurocentricity in the curriculum. Still, afrocentric girls were more likely to express a desire to go to college (84 percent) than those who said they were not afrocentric (76 percent) and were roughly three times more likely to believe they would ultimately achieve their goals (64 percent versus 21 percent).



The Black girls in our study with a strong racial identity also tended to have strong relationships. Afrocentric girls, for example, were slightly more likely to indicate that they had a good or excellent relationship with their caregiver (63 percent versus 59 percent). They were also much more likely than others to indicate that they had a spiritual relationship with God or some higher power (84 percent versus 38 percent). In terms of romantic relationships, girls who were afrocentric were more likely to have boyfriends (50 percent versus 41 percent), yet they were also more likely to indicate that they were virgins (72 percent) than those who did not describe themselves as afrocentric (65 percent). In addition, among those who were sexually active, self-described afrocentric girls were much more likely to indicate that they always used condoms (71 percent) than girls who said they were not afrocentric (50 percent). In sum, girls with a strong racial identity had a strong sense of self-worth, strong academic performance, and better relationships with family and others.



IV. Addressing the Needs of Black Girls

Clearly, Black girls in New York City live exceedingly complex lives. Even through heartbreaking circumstances and a mountain of responsibility, they somehow manage to exhibit a level of strength, intelligence, and determination that is well beyond their years. Many of the girls included in this study had already experienced what some would assume to be a lifetime's worth of pain. Be it the still raw experiences of suffering through years of sexual abuse at the hands of a "trusted" family member, the pain associated with growing up



in surroundings so full of danger that a closet, a blanket, and some boxes are seen as one's only space of potentially life-saving refuge, or the pain of just believing that in spite of the multitude of talents and abilities that are held within, the color of your skin brings into question the point of one's very existence. These are the harsh and hurtful realities experienced by some of our girls—Black girls—as they traverse the path toward womanhood.

But despite their struggles, the journey wages on and in that journey, the girls examined here found several respite spots for renewal and sustenance. Through the support of good familial relationships, a sense of connection to a higher power, and a strong sense of pride

through racial identity, many girls found self-worth, achieved academic excellence, formed more self-protective habits in romantic relationships, held high aspirations, and believed that they would, in fact, make their dreams come true.

What Black girls need for the best chance at positive life-outcomes should not be beyond the reach of any child. But to impact the particular challenges and circumstances they face, an approach that binds together parents, concerned community members, effective policymakers, and the girls themselves, would together, result in a powerful coalition that could work towards creating environs more conducive to the healthy development of Black girls.

The following recommendations represent steps toward reaching these goals:

- **IMPLEMENT A SERIES OF DEBRIEFING SESSIONS WITH KEY COMMUNITY LEADERS.** The sessions should be held with policy makers, faith leaders, service providers, women's and girl's organization leaders, educators, and with age-specific groupings of Black girls themselves, to bring to light some of the particular challenges faced by Black girls and to develop and common agenda strategies for addressing those challenges in varied environments.

• **PARENTS, PRINCIPALS, AND TEACHERS NEED TO DEVELOP AND IMPLEMENT APPROACHES TO ADDRESS THE PARTICULAR NEEDS OF BLACK GIRLS IN EDUCATIONAL SETTINGS.**

Of particular concern are issues of safety, social supports, classroom engagement, and time management—all issues that pose real challenges in the lives of Black girls. In addition, high school career and guidance counselors should actively engage underprivileged Black girls about their full range of educational and career opportunities, providing them with information about nontraditional jobs, financial aid and scholarship programs, and mentorship opportunities with successful Black women professionals.



• **SCHOOLS, COMMUNITY GROUPS, AND SERVICE PROVIDERS SERVING BLACK GIRLS SHOULD INCORPORATE INFORMATION AND DISCUSSIONS ABOUT VIOLENCE, SAFETY, AND SEXUAL HEALTH INTO THEIR PROGRAMS AND CURRICULUM.**

Black girls and boys should learn at an early age about how physical and sexual violence against girls and women harms entire communities and how they can protect themselves from violence and abuse. Community groups also should come together to devise ways to protect Black girls and boys and their ability to experience a safe childhood on a daily basis.

• **REACH OUT TO ADOLESCENT BLACK GIRLS ABOUT THEIR REPRODUCTIVE HEALTH.**

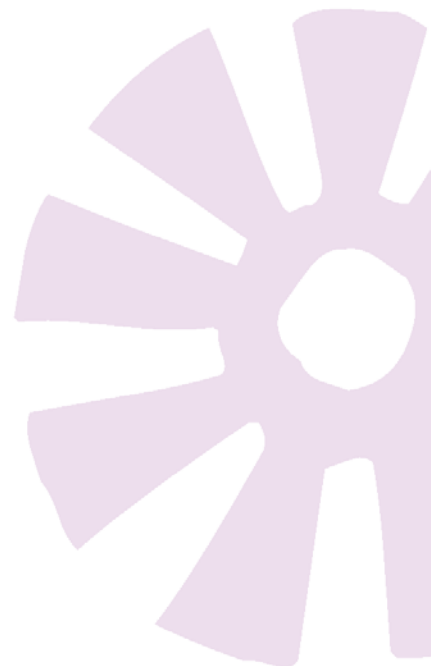
Schools, community leaders, and service providers must do more to ensure that Black girls are able to access health services. Many of the girls in this study, including many who are sexually active, have never seen a gynecologist. Screenings for STDs, HIV/AIDS, and other diseases, are critical to ensuring their health and well-being.

• **DEVELOP AFFINITY GROUPS FOR BLACK GIRLS TO PROMOTE A STRONG SENSE OF RACIAL IDENTITY THROUGHOUT THEIR DEVELOPMENTAL YEARS.**

Community organizations providing rites of passage programs can provide the model for introducing girls to historical and cultural information and traditions that can help them develop a healthy sense of self even within a world that often projects unhealthy images and associations with Black womanhood. These programs should be expanded and replicated in as many communities as possible, either through community organizations, churches, or schools.

• **PUSH FOR THE IMPLEMENTATION OF PROGRAMMING THAT SUPPORTS THE DEVELOPMENT OF HEALTHY PARENT-CHILD RELATIONSHIPS.**

This study identifies strong relationships between girls and their primary caregivers as a critical source of support and resilience for Black girls. Support should be widely available for parents, grandparents, step-parents, or other caregivers as well as for girls who are themselves interested in improving this critically important relationship.



- **DEVELOP AND EXPAND ONE-ON-ONE MENTORSHIP PROGRAMS.** In addition to healthy parent-child relationships, Black girls would benefit from relationships with Black women leaders in community activism, business (corporations and self-employment), politics, and other careers. One-on-one mentoring programs can provide Black girls with other positive examples of the various life paths and opportunities available to them.



- **CREATE FAITH-BASED AND BLACK GIRL ORGANIZATIONAL ALLIANCES.** This study also underlines the importance of spirituality in the lives of Black girls. Alliances should be built between faith-based organizations and Black-girl focused organizations to coordinate and develop joint initiatives for reaching out to girls in need of community support.

- **EMPHASIZE THE NEED FOR GREATER POLICY ACTION FOCUSING ON POVERTY REDUCTION.** By expanding access to adult education, up to and including access to higher education for welfare recipients, impoverished parents (especially single parents) might have a pathway to true self-sufficiency through gaining the necessary credentials and professional

abilities to once and for-all leave poverty behind.

- **OPEN ACCESS TO HIGHER EDUCATION FOR YOUNG BLACK WOMEN.** Black girls and women work hard: Black women's labor force participation rates eclipse those of women from any other racial or ethnic group. Policymakers and philanthropists should reward this hard work with expanded grant and scholarship programs for young Black women seeking to build their skills and knowledge for better employment opportunities. For those who have become mothers at a young age, assistance with housing, child care, and transportation is of paramount importance in allowing them to enroll in and complete post-secondary education.

- **PUSH FOR GREATER WORKPLACE FLEXIBILITY, ACCESS TO SICK LEAVE, AND OTHER FORMS OF PAID LEAVE SO THAT FAMILIES WILL HAVE THE ABILITY TO SPEND TIME WITH THEIR CHILDREN WHEN THEY NEED THEM THE MOST.** Many of the pressures that Black girls face come about as a result of their growing up in households struggling on the economic fringe, and maintained by over-worked parents who typically put in long hours in very inflexible work environments. The trickle-down effect of this lifestyle ultimately puts increased pressure on girls who then have to take on the adult-like role of being the consistent caregiver to younger siblings as part of their after-school and/or work "second shift." In the end, these girls end up sacrificing their childhood—a fleeting chapter in their lives that can never be replaced, only to have it truncated by the burdens, responsibilities, and pressures of premature adulthood.

V. Conclusion

Black girls need and deserve the support of their communities in order to face the challenges they battle everyday in their march to adulthood. As we have seen here, with or without outside help, Black girls persevere; they, in essence, make a way out of no way, when the situation demands. But should they? Only for a finite period of time is each of us given the gift of childhood. This moment in time should serve as a period of self-discovery, growth, and development, and provide the space to make mistakes and to recover from those mistakes none the worse on the other side. But when the frivolity of childhood is lost to the burdens of everyday struggles—struggles surrounding fears of violence or sexual abuse, struggles of making ends meet at home, struggles of taking on the responsibility of caring for younger siblings or doing household work when adults are overburdened with long work-hours—we all lose. These are the burdens that snuff out the innocence of youth. The spark in the eyes of a five year-old girl, should not be dulled by the time she's fifteen. It is our collective responsibility to ensure that Black girls have the opportunity to be children, and to do so within a safe, secure, environment that values their worth and provides them the opportunity to reach their full potential. This should be our goal. And with all of the members of the village working together to make it so, this can be our reality.



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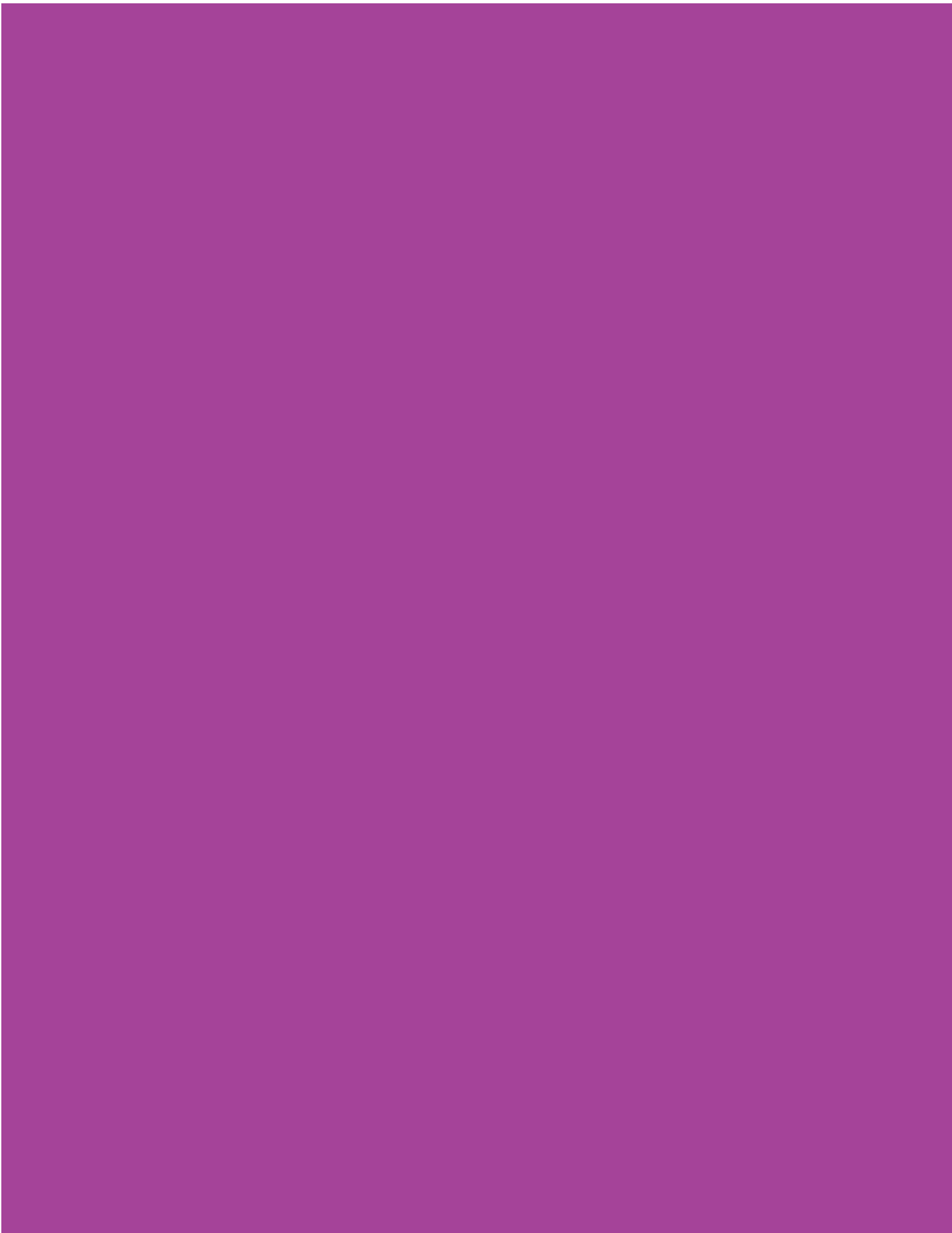
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APPENDIX G HANDOUTS
REV. KANYERE EATON

WRONGFUL TERMINATION CLAIM QUESTIONS

Answer the following questions before you fire someone:

- Have you gathered all the facts? Have you asked the staff member for an explanation of his or her misconduct?
- Is the recommendation to discharge the staff member based on provable facts rather than feelings? Do you have documentary evidence?
- Is the situation covered by your personnel policy rules? Is your decision consistent with those rules?
- Has the staff member been informed—and does he or she understand—that his or her misconduct violated company rules? Did the staff member understand the consequences of violating the rules?
- Excepting serious misconduct, has the staff member been disciplined in the past for similar violations?
- If the staff member was disciplined in the past, was he or she told that continuing violations could result in discharge?
- Has the staff member been given sufficient opportunity to correct his or her deficiency?
- Has there been proper written documentation of past discipline and counseling? Have you examined the staff member's entire personnel record?
- Are there mitigating circumstances? For example, a death in the staff member's family or a long record of service to the company that would affect your decision?
- Is it more appropriate to demote or transfer the staff member?
- Is discharge a reasonable penalty?
- Is discharge consistent with past company policy?
- Has management considered whether it would be better to give one final warning to the staff member?
- Has there been proper management approval with respect to the discharge recommendation, or is one supervisor acting alone?
- Does the discharge notice include a justifiable basis for discharge?
- Have defamatory (libelous) words been used? For example, rather than saying you are firing the staff member for theft, state that the dismissal is for a violation of company policy.

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COMPLIANCE STRATEGIES FOR WRONGFUL DISCHARGE

You can play it safe and thus reduce the odds of a wrongful discharge suit if you keep the following points in mind:

- **Establish formal termination procedures.** Every organization should have a procedure for reviewing termination decisions. Supervisors and managers should be able to recommend termination, but not make final decisions themselves. Someone who's not directly involved in the situation should check that procedures have been followed.
- **Check your policy manual and handbook.** Remove from handbooks and policy manuals any language that might be interpreted as an implied contract—particularly references to length of employment or job security. Include a disclaimer indicating that employment can be terminated by either party with or without cause or notice, and ask employees to sign the disclaimer.
- **Never make commitments you're not prepared to honor.** Oral assurances that "you'll work here as long as you do your job," or "you'll have a job here as long as you want" could eventually haunt you. Similarly, letters offering employment should contain no such promises and there should be no mention of permanent employment, annual employment, or annual salary, since such words imply that employment for a specific, minimum duration has been promised.
- **Adhere to company policies and procedures.** Any deviation from disciplinary procedures could provide a basis for a wrongful discharge claim. For instance, the failure to warn an employee who's on the verge of being discharged would taint the firing if company policy called for such warning.
- **Avoid tying your hands with employee handbooks or policy statements.** If, for example, your employee handbook lists causes for dismissal, you should consider inserting a statement clearly indicating that the list is not finite, that it's meant to provide examples of dischargeable offenses. This will preserve management's right to discharge for reasons not listed. (Caution: Any change in a handbook or company policy must be directly communicated to employees to be effective.)
- **Include disclaimers in employee handbooks and on job applications.** The disclaimer should indicate that employment can be terminated by either party with or without cause or notice. You might also want to include a statement indicating that representatives of the company (other than certain designated officers) have no authority to enter into any sort of employment contracts. Getting an employee's signature beneath such a disclaimer—either on a job application or some other document—demonstrates that the employee is aware of the nature of the employment relationship. Such disclaimers are no guarantee that you'll be immune to lawsuits for wrongful discharge, but they can provide a defense against such claims.
- **Never state or suggest to employees that their jobs are secure.** Don't say, "No one ever gets fired around here except for a good reason." Instead, employees should be told verbally, when they're hired, that their employment is at-will, that is, that either party can terminate the employment agreement at any time with or without cause and/or notice. This information should also be contained in the employment application and in the company handbook.
- **Train managers to give effective performance appraisals.** Encourage supervisors to be honest in conducting performance evaluations and to confront employees directly about their shortcomings. Remind supervisors that their appraisals should focus on job-related behavior, not personality factors. Supervisors should tell employees exactly what they must do to improve their performance and get employees to agree on what kind of changes they should make.
- **Establish and follow disciplinary procedures.** Impose discipline progressively. Keep complete and objective records of all violations. If your company has a formal policy on discipline, make sure that it's followed to the letter.
- **Conduct fair termination interviews.** Use exit interviews to give departing employees a chance to vent their grievances and reach an understanding of why they are being discharged. Treat the departing employee with respect. Never try to bully him or her into admitting that the discharge is for good cause.
- **Discharge for good cause.** Even if you're discharging an employee for what you believe to be a justifiable reason, follow progressive disciplinary procedures for all but the most severe offenses. Make sure that your policy manual includes a statement reserving management's right to discharge an employee for reasons other than those listed in the manual.

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GRIEVANCE PROCEDURES

GRIEVANCE POLICY

	Issued By:	Policy #:
	Prepared By:	Revision #:
	Approved By:	Effective Date:
Subject:	Page of	

PURPOSE

1. *Purpose:* The purposes of this Section are (1) to provide opportunity for discussion of any request or complaint, and (2) to establish procedures for the processing and settlement of grievances as defined.
2. *Definition of Grievance:* "Grievance," as used in this section, is limited to a complaint or request of an employee which involves the interpretation or application of, or compliance with, the provisions of these personnel policies.
3. These procedures apply only to matters pertaining to agency administration and personnel policies. Grievances concerning clinical matters are addressed in the professional staff bylaws. Grievances concerning employee civil rights violations are delineated in the affirmative action policy.

POLICY

Employees are entitled to a grievance procedure to protect their individual rights. It is the policy of this agency that grievances will be fairly heard.

1. **General provisions applying to grievances:**
 - A. "Day," as used in this section, shall mean a business day.
 - B. All time limits set forth in this section shall be strictly observed except as the appropriate staff representative and employee may otherwise agree in a given case.
 - C. Grievances which are not filed initially in the proper step of the grievance procedure shall be referred to the proper step for discussion and answer by the agency.
 - D. If any grievance is not disposed of in accordance with the provisions of this section, which includes discussion of the issue within the prescribed time in any step unless an extension of time has been mutually agreed upon, either party, after notifying the other party by notation on the grievance papers of such intent, may appeal to the next step.
 - E. In any grievance settlement involving retroactive payment, procedures for payment shall be negotiated within 30 days after such determination.

PROCEDURES

Any grievance must be initiated through the grievance procedure within 30 days of the occurrence of the event on which the grievance is based and shall be settled in the following manner:

continues

Grievance Policy continued

	No.	Page of
<p>Step 1</p> <p>A. Any employee who believes that he/she has a justifiable request or complaint shall discuss the request or complaint with the executive director or supervisor. If the executive director or supervisor and the employee, after full discussion, feel the need for aid in arriving at a solution, they may, by agreement, invite such additional employees from the agency as may be necessary and available to participate in further discussion, but such additional participants shall not relieve the executive director or supervisor and employee responsibility for solving the problem.</p> <p>B. The foregoing procedure, if followed in good faith by both parties, should lead to a fair and speedy solution of most of the complaints arising out of the day-to-day operation of the agency. Whenever either party notifies the other that further discussion of the complaint cannot contribute to its settlement, the executive director or supervisor shall then give his or her oral response to the complaint within three days.</p> <p>C. If the executive director's or supervisor's response is not appealed to Step 2, as provided below, the grievance shall be considered settled on the basis of such response and shall not be eligible for further appeal.</p> <p>Step 2</p> <p>A. In order for a grievance to be considered beyond Step 1, it must be filed in duplicate with the executive director within three days of the supervisor's oral response. It shall be dated and signed by the employee and include such information and facts as may be of aid to the agency and the employee in arriving at a fair, prompt, and informed decision. The executive director shall sign and date the grievance form and return one copy to the employee.</p> <p>B. Grievances properly appealed to Step 2 shall be discussed by the supervisor and the employee within seven days following the date of appeal. They may, by agreement, invite such additional employees from the agency as may be necessary and available to participate, but their attendance shall be limited to time required for their testimony and shall not relieve the executive director and employee from the responsibility for solving the problem.</p> <p>C. Grievances discussed at this step shall be answered by the executive director in writing no later than five days after the meeting.</p> <p>D. If the executive director's decision in this step is not appealed to Step 3, as provided below, the grievance shall be considered settled on the basis of such decision and shall not be eligible for further appeal.</p> <p>Step 3</p> <p>A. In order for a grievance to be considered further, written notice of appeal shall be served within ten days after receipt of the Step 2 decision by the employee upon the board of trustees. Notice shall state subject matter of grievance and objections taken by either party to previous dispositions.</p> <p>B. Grievances properly appealed to Step 3 shall be discussed at a meeting between the board of trustees and the employee within ten days following the date of appeal.</p> <p>C. They may, by agreement, invite such additional employees from the agency as may be necessary and available to participate, but their attendance shall be limited to time required for their testimony and shall not relieve the board of trustees and employee from the responsibility for solving the problem. The grievance discussed in such meeting shall be answered in writing by the board of trustees within ten days after the date of such meeting.</p> <p>D. The decision of the board of trustees is final.</p> <p>Courtesy of Family Recovery Center, Lisbon, Ohio.</p>		

Administrative Grievance Review Request

The Following Is a Statement of My Grievances, Which I Hereby Request
To Be Reviewed.

Name: _____

Position Title: _____

Immediate Supervisor: _____

Department: _____

The Reason for My Grievance Is as Follows: _____

I Discussed This Grievance with My Immediate Supervisor on This Date: _____

My Supervisor's Response Was as Follows: _____

I Believe This Response Was Incorrect for the Following Reasons: _____

I Believe the Appropriate Resolution of My Grievance Would Be: _____

Witnesses Who Can Confirm My Statements Are: _____

(Date)

(Employee Signature)

SAMPLE
POLICY AND PROCEDURE
MANUAL

ANY BAPTIST CHURCH
ANY CITY, TEXAS

Approved by Church
_____, 200__

Prepared by
Cecil Deadman
Church Administration and Deacon Consultant
Congregational Leadership Team
Baptist General Convention of Texas

You may wish to use the sample that follows as a guide in developing your church Policy and Procedures Manual. This sample has been compiled from those in use by a number of churches over the past several years. Improve it, change it, and use it any way that works for your church.

You will want to pull together a committee or team to work through this process. The committee or team should be widely representative of your congregation. This is an important assignment and should not be rushed. Prayerful consideration should be given to what should go into the Policies and Procedures Manual, and what should be omitted.

It is best to prepare these documents when the church is in harmony, with no major crisis on the horizon. Churches tend to deal with issues involved in policies and procedures when they have just gone through a conflict and feel the urgency to "fix" something so they will never have that problem again. Churches cannot develop an adequate document under stress and disharmony. The experience should be a positive educational process for the members of the committee or team, and for the church membership.

Make the documents positive instruments to enable the church to go about its work in an orderly manner. Avoid making them appear to be negative reactions to church crises.

Try to keep the Policies and Procedures as simple as possible. Avoid complicated statements that are easily misunderstood. This is not easy to do; but it is possible with care. This will also help the church to avoid unnecessary conflict in the future.

Keep the Policies and Procedures Manual up to date. They should be working documents, not items for the archives only. Provide for their periodic review and essential modification.

When the church has made its decision about the proposed documents, dismiss the special committee or team with the thanks of the church for their good work. Once the documents have been approved the work of the committee or team is complete.

Remember, this is only a guide! Adjust the language and content to fit your congregation. Other policies and procedures should be added to meet the needs of your congregation.

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1. STATEMENT

- 1.1. The buildings and property of Any Baptist Church are considered a means to provide opportunities for the congregation to witness to and serve the community. This Policy and Procedure Manual has been developed in order to insure that the facility is utilized in an effective manner.
- 1.2. Usage of this Manual is to govern all uses of the church property (both real and personal) and facilities. It is intended that these policies will direct the use of the church facilities in a manner that will honor and glorify God and serve to minister to His people.
- 1.3. The terms "facility" or "facilities", as used in this document, include all property under the control of the church as well as all buildings located on that property. This includes parking lot areas and grounds.

2. AUTHORITY AND APPROVAL

- 2.1. The Church Council must act to assure that all uses of the church property are consistent with the mission and purpose of the church
- 2.2. Approval of the policies included in this Manual and revisions thereto shall be by the Church Council.
- 2.3. The Church Council will be responsible for maintaining this Manual and subsequent revisions and for its distribution to church staff and other groups.

3. PRIORITY OF USE

Group A: Governing bodies of the church, i.e., Church Council, Trustees & Committees.

Group B: Groups established by the church, i.e., Preschool, Youth, Men's and Women's groups, etc.

Group C: Groups adopted by the Church, i.e., Scouts, basketball, etc. These groups are accountable to the church, recognized as church sponsored, and support and promote the church in outreach.

Group D: Groups with no recognized identification with the church and not accountable to the church, and with no sponsorship or promotion of the church or its outreach, i.e., civic groups, schools, athletic associates, businesses, or families holding reunions.

- 3.1. Church sponsored groups or church related functions will be given priority in

scheduling events and meetings. The first priority is given based on group priorities listed above.

- 3.2 If facility space is available, it can be used for a church member's personal use (ie., private party), a non-church sponsored event serving a non-profit user, a non-member or outside group requesting the use of the facility for meetings and/or gatherings or weddings (members and non-members) given by church members.

4. SCHEDULING FACILITY USE

Before scheduling an activity requiring a meeting room or other assignment, a request for such space shall be made through the church office, so that all assignments may be coordinated and recorded on the church calendar of events.

5. FACILITY USE CHARGES

- 5.1. Any group that is a part of or sponsored by Any Baptist Church may use the church facilities without charge. A fee for the additional amount of custodial effort, utility expense or preparation may be charged for any church sponsored group to offset the expense incurred at the discretion of the staff or Church Council.

- 5.2. Non-sponsored groups must pay a fee to offset expenses incurred such as additional custodial effort, utility expense or preparation.

FEES	FACILITY MEMBERS, NON-PROFIT ORGANIZATIONS	NONMEMBERS/ OUTSIDE GROUPS
Sanctuary	none	\$500
Family Life Center/ Kitchen \$500	\$100	\$500
Family Life Center/ Kitchen/Pavilion	\$150	\$300
Family Life Center	\$20/hour	\$125/hour
Fellowship Hall/ Kitchen	\$75	\$250
Kitchen/Pavilion	\$75	\$200
Fellowship Hall	\$50	\$200
Pavilion	\$50	\$150
Small Meeting Room	\$35	\$100

Note: Wedding Fees listed in the wedding documents - There are no fees for a Funeral. The above rates are based on a four (4) hour rental. The above fees may be waived at the discretion of the staff or Church Council.

6. FACILITY USE REQUIREMENTS

- 6.1. There will be no use of tobacco products in the church buildings. No one may be allowed in any of our facilities if "under the influence" of any controlled substance.
- 6.2. The use of nails, screws, or adhesive tape is prohibited in all church buildings. Posters, signs, flyers, etc. may not be mounted on walls, doors, windows or any equipment or structure that may be damaged. They are to be posted only on bulletin boards, cork stripping, or mounted on tripods. Special request can be submitted to the staff or Church Council for consideration.
- 6.3. When using the facilities, return all furniture and moveable items to their original position; pick up trash and throw into dumpster in back of the pavilion, turn off lights, and if necessary, sweep floors. When leaving, lock all exterior doors even if there are people remaining in the facility.
- 6.4. If a Sunday School classroom or other rooms have been reserved on a Saturday night, the user will set-up the room as needed for Sunday morning. A set up plan of the room will be furnished to the user.
- 6.5. The piano and furnishings in the Worship Center cannot be moved for piano recitals or concerts except by permission of the church's music ministry staff or Pastor.
- 6.6. No skateboards or roller blades are allowed on church premises.

7. USE OF CHURCH EQUIPMENT/PROPERTY

- 7.1. It will be the policy of this church that the materials and equipment of the church be used for ministry functions of any Baptist Church.
- 7.2. If permission is obtained in advance from the staff or Church Council, materials and equipment may be utilized off-premises for church sponsored events. For periods longer than 24 hours special approval by the staff or Church Council is necessary. The requesting member is responsible for security, maintenance and return of the materials or equipment to original place. The staff will keep a record of the materials and equipment checked out.
- 7.3. The use of equipment by non-authorized persons will not be permitted.
- 7.4. The Minister of Music must approve musical equipment use.
- 7.5. Members and non-members of Any Baptist Church will not be allowed to borrow or remove any Church property.

8. USE OF CHURCH VAN

- 8.1 The Church van will be registered in the name of Any Baptist Church, and in the custody of the Transportation Committee. The committee must authorize all repairs/or replacements beyond normal service, except for emergency repairs, and be responsible for adequate insurance, license, and annual state inspection.
- 8.2. Use of Church van will be limited to organized groups and activities related to the ministry of Any Baptist Church. Van Trip Sheet and Guidelines Form must be filled out and submitted to the Church Office during normal office hours (8:00 am – 1:30 pm). When request is approved, van keys, van trip sheet copy and the gas credit card will be provided.
- 8.2.1. RESERVATIONS: The vehicle may be reserved through the church office on a priority basis on a first-come, first-served basis, and based on priority (Groups A,B,C,D). Contact the Church staff to determine if a group is eligible.
- 8.3. The Transportation committee is responsible for maintaining adequate rules and regulations for the van's operation and usage and can restrict any group that is found to be abusive and negligent in its use. Continued operation of/or disposition of the Church van is contingent upon the decision of the Transportation Committee. The Church Council reserve the right to amend these regulations at any time.
- 8.4. The Church van will not be used to transport freight, furniture, or other large or bulky items.
- 8.5. The Church van may not be borrowed for personal use, loaned or leased outside the church.
- 8.6. The Van key is not to be duplicated. Report lost keys to the Church Office.
- 8.7. Passengers are responsible for their personal possessions on all trips.

9. CHURCH VAN DRIVER – RULES

- 9.1. Trips exceeding 200 miles one way require two (2) qualified drivers to be present on the trip if one vehicle is used. If multiple vehicles are taken, one (1) more qualified driver is required than the number of vehicles used.
- 9.2. Any traffic violations incurred while driving church vehicles are the sole responsibility of the driver.
- 9.3. Upon completion of the trip, the driver will fill the fuel tank, and return the vehicle to designated parking area. Vehicle must be returned with interior clean, and all trash

removed. Any group failing to clean and/or fuel the vehicle will be charged a cleaning/fueling fee of \$50. Gasoline is to be purchased with the Church's gas credit card.

- 9.4. Driver is to complete a Van Trip Sheet, and lock vehicle before returning the key and credit card to the church office.
- 9.5. Driver and/or group leader will have full authority for keeping order and discipline in the vehicle at all times.
- 9.6. In the event of an accident, the driver shall be responsible for filing appropriate police reports, and reporting any accident to the Church Office as soon as safely possible. Pertinent emergency telephone numbers are included in the vehicle packet.
- 9.7. A copy of these rules and regulations is to be furnished to all drivers, a copy is retained with Van Trip Sheet reports in the church office, and a copy is furnished to the Transportation Committee.

10. CHURCH VAN SAFETY

- 10.1. For safety purposes, Emergency Equipment containing a fire extinguisher, first aid kit and reflective triangles are located in the Van. The driver should make himself/herself aware of the Emergency equipment location and operation before each trip.
- 10.2. Passenger limitation will be 12, including the driver.
- 10.3. There will be no smoking in the vehicle at any time.
- 10.4. Driver and passengers must keep their seat belts fastened while traveling.
- 10.5. The Church Van is not to be used for towing.
- 10.6. Children under 8 years of age or 80 lbs. must be in a car restraint, per State law.

11. RESPONSIBILITY

The Church Transportation Committee is responsible for the following:

- 11.1. Maintaining a list of approved Church Van drivers that are between the ages of 25 and 65 years with a copy of the appropriate driver's licenses.
- 11.2. Providing assistance to the Church Transportation Committee in supervising the use of the church vehicle in accordance with the Church Van Rules and Regulations as approved by the Church Transportation Committee.

- 11.3. Maintaining vehicle reports, trip log sheets, and other records as necessary.
- 11.4. The Chairman of the Church Transportation Committee or his or her designee is responsible for coordinating the following with the designated staff member responsible for Church Van:
 - 11.4.1. Vehicle has been returned to designated parking areas with the interior clean, and all refuse removed.
 - 11.4.2. Vehicle has not been damaged (interior or exterior) by last user.
 - 11.4.3. Fuel tank is full, motor oil at proper level, all tires inflated properly, and fluid level checked in radiator. A Transportation Committee representative will be selected to perform the duties as outlined in 11.4.4.
 - 11.4.4. Make sure the vehicle is lubricated at proper time, oil changed as required by Operator Manual and exterior washed and interior cleaned, if needed.
 - 11.4.5. Report the vehicle usage and any infractions to the Church Transportation Committee and make any recommendations to improve the vehicle operation in the ministry at Any Baptist Church.

12. RULES AND REGULATIONS – FAMILY LIFE CENTER (FLC)

- 12.1. Users of the Family Life Center must obtain authorization by submitting a Facilities Request Form.
- 12.2. The person reserving the FLC is responsible for turning off lights and locking up (Check closets, storage rooms, and bathrooms).
- 12.3. All activities must be supervised by an adult (18 years of age or older) approved by the church.
- 12.4. Place all trash in appropriate receptacles before departing and use dust mop when finished playing.
- 12.5. Appropriate athletic shoes must be worn while playing basketball, and posted suggestions and recommendations to ensure proper use of all furniture and equipment must be observed.
- 12.6. "Horse Play"/roughhousing that could compromise the safety of oneself and/or others or that could result in damage to equipment, walls, doors, or the ceiling is strictly forbidden.
- 12.7. No profanity, alcohol, drugs, or tobacco are permitted in the Family Life Center.

- 12.8. Do not drag tables or chairs across the Family Life Center floor and put all equipment back in its proper place.
- 12.9. A First Aid Kit is located in the Church office reception area. Notify the appropriate church staff member in case of injury or emergencies. Complete an Accident Report and provide a copy to the Church Office and the injured individual or parent/guardian.
- 12.10. Any Baptist Church is not responsible for injury or accident occurring while using the facilities.
- 12.11. No athletic equipment shall be taken off the grounds, except for church related functions. Equipment that poses a safety hazard to the user or others such as skateboards, bicycles, roller skates, roller blades etc. shall not be brought into the building
- 12.12. No Petting Zoos allowed in the facility. No animals (other than service animals) will allowed in facilities without prior approval of the Property and Grounds Committee.

13. KITCHEN

- 13.1. The use of the kitchen by organizations or program groups within the church body will be scheduled on the church calendar at the church office.
- 13.2. Request for use of food service facilities must be reserved through church office.
- 13.3. If kitchen equipment or materials are used, a responsible individual must be designated and approved by the Church Kitchen Committee, or other authorized personnel. This individual will be accountable for the cleanliness, security, and use of the facility and equipment.
- 13.4. If meals are to be prepared in the church kitchen, a member of the Church Kitchen Committee, or an individual specifically authorized to operate the kitchen equipment, will demonstrate the equipment that will be used to prepare the meal.
- 13.5. All groups, with the exception of church-wide events, are expected to provide consumable items such as plates, napkins, sugar, punch, etc. For church-wide events request needs of paper products to the kitchen committee, or other authorized personnel.
- 13.6. Kitchen equipment and materials are for church functions only and are not to be removed from the kitchen and dining area without approval of the Church Kitchen Committee. Items for church functions away from kitchen and dining areas can be checked out using the Equipment Check-Out Form. Individuals who check out

equipment will be directly responsible for the care and return of such. The individual will be assessed for damages or loss.

- 13.7. Sunday School classes, Bible study groups, choirs, etc. are expected to provide their own equipment and refreshments served in their classrooms/gathering areas. Borrowed kitchen items must be returned to the kitchen after each use.
- 13.8. Groups and responsible individuals are expected to leave the food service area completely clean. Trash is not to be left in the kitchen over night. Place trash in the dumpster located outside the kitchen.
- 13.9. Towels, dishcloths, potholders and aprons must be laundered and returned to the kitchen within three days.
- 13.10. Wash hands thoroughly before working in kitchen. Use plastic disposable gloves when handling food.
- 13.11. Do not leave leftover food in the refrigerators. The food will be disposed of if left Overnight unless church staff is notified that it will be picked up the next day.
- 13.12. The food in the refrigerator and freezer may be designated for scheduled events at Any Baptist Church. Do not use or remove any of these items
- 13.13. Groups or individuals using the kitchen must complete a Checklist for Use of Kitchen and return it to the church office, or Church Kitchen Committee.

14. WEDDING AND FUNERAL POLICIES:

See other documents for Wedding Brochure and Funeral policies.

(Your standing policies may be inserted here if desired.)

ATTACHMENT 1

Any Baptist Church
FACILITIES REQUEST FORM

Date _____

Name of Person Completing Form _____ Phone _____

Date of Function _____ Day of Week _____ Start Time _____ End Time _____

Name of Group _____

Event Description _____

Contact Person (must be present at function) _____

Phone _____ Email _____

Vehicle/Equipment: Van _____ TV _____ VCR/DVD _____ FLC Screen _____

Main Bldg: Sanctuary _____ Room # _____ Room # _____

Fellowship Hall: Kitchen _____ Fellowship Hall _____

Room # _____ Room # _____ Room # _____

Outdoor Facilities: Parking Lot _____ Volleyball _____ Softball Field _____

Christian Education Bldg: Room # _____ Room # _____ Room # _____

Room # _____ Room # _____ Room # _____

Fee: \$ _____ Amount Paid: \$ _____ Check Nbr: _____ Date Paid: _____

Approved _____ Date _____

Church Administrator

Complete this form and return to the Church Office for approval before announcement of the event. On-going reservations expire after 1 year. Notify the Church Secretary as soon as possible if your activity or event is cancelled.

Groups are responsible for set-up of tables, chairs, etc., as well as cleanup. Use of sound equipment must have advance approval from the Minister of Music or other appropriate staff members.

ATTACMENT 2

Any Baptist Church

EQUIPMENT CHECKOUT FORM

(Note: Items may only be borrowed for church-sponsored events)

DATE	EQUIPMENT	RESPONSIBLE PARTY	RETURN DATE	DATE OF RETURN

ATTACHMENT 3

Any Baptist Church

VAN TRIP SHEET

The van must be checked out through the Church Office during normal office hours (8:00 am-1:30 pm). When request is approved, you will receive the Van keys, this trip sheet, and the Church gas credit card.

Before starting the engine, check the oil while the engine is cold and record all pertinent beginning information. Take a visual inspection of tires, lights, and fluid leaks before, during, and after return from the trip. Record all pertinent information when you return the van.

Name of Group _____ Date _____

Number of persons in Van ____ Driver _____ Driver's License # _____

Destination _____

Beginning Mileage _____ Gas Level _____ Oil Level _____

Ending Mileage _____ Gas Level _____ Oil Level _____

Miles Driven _____ Charge per mile (x .40 cents) = _____ Total Charge \$ _____

() Amount Paid \$ _____ OR () Charge to Any Baptist Church Account # _____

Please describe any problems you might have had with the Van _____

Please describe any materials used from the Emergency Equipment Bag _____

Notes/Comments _____

1. The church van is limited to organized groups and activities related to the ministry of Any Baptist Church.
2. Approved drivers must be between the ages of 25 and 65 years with a copy of a valid driver's license on file in the church office.
3. Do not exceed 15 passengers, including driver.
4. All passengers must wear seat belts.
5. Return the van with clean interior and a full tank of gas.
6. Use the church gas credit card to pay for gas or other vehicle expenses.
7. The registration and insurance information are in the van's glove compartment.

8. In case of problems with the van, call the Church Administrator (704-545-6785).
In case of accident, contact _____ Insurance Claims Department:
1-800- XXX-XXXX.

ATTACHMENT 4
Any Baptist Church

CHECKLIST FOR USE OF KITCHEN

1. Before leaving the kitchen, initial each item to check you have done the following, and return to the Church Office.
2. Remove all leftovers and clean up spills from the refrigerators. If they are to be used within the next week and can be frozen, put them in the freezer, if not, take them home with you, discard, or give to a charity organization. Remember: Anything left must be properly labeled (the church will provide labels). Never leave coffee or tea. These must be emptied after each meal. No food. Shall be left in the freezer and refrigerator without prior approval of the Church Kitchen Committee.
3. Dining tables are cleaned, washed and dried.
4. Dishes, glassware, silverware, all cooking utensils, pots and pans - washed thoroughly, rinsed, dried and returned to proper storage areas.
5. All counter area tops cleared, cleaned and sanitized (2T Clorox per gallon of water) and small appliances, (mixers, etc.) cleaned and returned to original/designated area.
6. Sinks- drained, cleaned and rinsed out.
7. Equipment must be turned off (Stove/Ovens, warmers, dishwasher, etc.- turned off) any spills and tops cleaned and cleared of all food and utensils. Make sure the "grease trap/catcher" on grill is cleaned if you use the grill.
8. Trash cans must be emptied and trash liners put back in trashcans. Bags of trash must be taken to the dumpster.
9. Coffee urns- unplugged, emptied, rinsed and dried. Serving coffeepots emptied, washed and dried and stored properly.
10. Serving trays- washed and dried thoroughly, before stacking.
11. Dishwasher is turned off and water is drained from it. Dishes and silverware has been removed and returned to proper storage area.
12. Floor cleaned of any spills- swept and/or mopped. Empty mop buckets outside. Rinse and wring out mop. Do not leave mop in mop bucket. Place upside down in storage area.
13. Make sure pantry is orderly. Nothing placed on the floor. Your designated area should be organized and neat. The "general supply area" is also to be left organized and neat. Make sure any paper goods are closed or wrapped so that they may be used in the future.

14. Used towels, dishcloths and aprons are to be taken home and returned laundered within three days.

15. Fans turned off, lights off and all doors closed.

By doing these things, you are leaving the kitchen as you would like to find it when you arrive. Thank you for your cooperation in caring for this much needed, heavily used facility.

Group Name _____

Representative's signature _____

Date _____

ATTACHMENT 5
Any Baptist Church

RULES FOR KITCHEN USE

Refrigerator

1. Do not leave food (perishable) in the refrigerator unless you have received permission from the Church Kitchen Committee to pick it up the next day
2. Label with date and name of organization
3. Clean any spills in the refrigerator
4. Do not leave drinks in plastic pitchers
5. Be sure doors are closed securely

Freezer

1. Wrap properly any food stored in the freezer
2. Label with date and name of organization
3. Food stored in the freezer should be used in a reasonable time

Stove

1. Clean any spills on stove or in the ovens
2. Clean the burners when food is spilled, boiled, or splattered on them
3. Do not lay utensils or spill food on solid cooking surface. This section should be cleaned with a vinegar or olive oil and cleaned with the appropriate scrubbing pad, then wiped dry
4. Griddle should be cleaned as follows after use:
 - a. Use vinegar (or clean water if vinegar is not available)
 - b. Scrape with metal spatula or grill brick to remove residue
 - c. Add olive oil and scrub with scrubbing pad
 - d. Wipe clean
 - e. Add two or three drops of olive oil and spread with a paper towel to leave a coating on the surface
5. Empty all drip pans and wash
6. Check to make sure all burners, oven hood lights and the fan are turned off

Other

1. Wash and put away coffee pots after each use. Empty coffee grounds
2. Leave nothing in sinks, on counters, or in the dishwasher
3. Wash, dry and put away all dishes, silverware and utensils in designated areas
4. Clean up any spills
5. Sweep floor and mop
6. Take dirty dishcloths and potholders home for cleaning and return within three days
7. Take garbage to the dumpster

8. Be sure to put clean bags in the garbage cans

General Rules of Usage

1. See that all doors are locked and all lights are turned off
2. Sign up for Kitchen Use with a Facility Request Form

**ATTACHMENT 6
ANY BAPTIST CHURCH**

GENERAL CLEANING RULES FOR THE KITCHEN

Refrigerator

1. Do not leave food (perishable) in the refrigerator unless it will be used within one week
2. Label with date & name of organization
3. Clean any spills in the refrigerator
4. Do not leave drinks in plastic pitchers
5. Be sure doors are closed securely

Freezer

1. Wrap properly any food stored in the freezer
2. Label with date & name of organization
3. Food stored in the freezer should be used within a reasonable time

Stove

1. Clean any spills on stove or in the ovens
2. Clean the burners when food is spilled or cooked over on them
3. Do not lay utensils or spill food on solid cooking surface. This section should be cleaned with a little

vinegar or olive oil & scrubbed with scrubber (wire covered with handle) and then wiped dry

4. Griddle should be cleaned as follows after use:

☐ Use vinegar (or clean water if vinegar is not available)

☐ Scrape with metal spatula to remove residue

☐ Add olive oil & scrub with scrubber

☐ Wipe clean

☐ Add two or three drops of olive oil & spread with a paper towel to leave a coating on the grill

5. Empty all drip pans & wash
6. See that all burners, oven hood lights & the fan are turned off

Other

1. Wash & put away coffee pots after each use. Empty grounds
2. Leave nothing in sinks, on counters, or in the dishwasher
3. Wash, dry & put away all dishes, silverware & utensils in designated areas
4. Clean up any spills
5. Sweep floor & mop
6. Take dirty dishcloths & potholders home for cleaning & return within one week
7. Take garbage to the dumpster
8. Be sure to put clean bags in garbage cans

General Rules of Usage

1. See that all doors are locked and all lights are off
2. Sign up for Kitchen Use with a Facility Request Form

Fellowship Covenant Church Staff **Retreat Training**

Friday, August 9 2013

10 am- 2 pm

Facilitated by

Rev. (Dr.) Valerie Oliver-Durrah

Staff Retreat Training
Fellowship Covenant Church
Facilitated by
Rev (Dr.) Valerie Oliver-Durrah
August 9, 2013
10 am - 2:00 pm

10:00- 10:05	Welcome & Opening Prayer
10:05-10:15	Purpose
10:15-10:30	Introductions
10:30-10:40	Overview of What We Will Cover
10:40-11:00	Exercises
	A
	B
11:00-12:30	Today's Tasks
12:30-1:30	Lunch and Wrap up
1:30-1:50	Where Do We Go From Here
1:50-1:55	Evaluation
1:55-2:00	Closing Prayer

Staff Retreat Training

Fellowship Covenant Church Evaluation Form

August 9, 2013

1. How would you rate today's session

(Low) 1 2 3 4 5 (High)

2. What was most helpful?

3. What was least helpful?

4. Any additional comments or questions you wish to share?

5. (Optional) What scriptures can you think of that would assist us in team building. Ea. *Peter 4:10 As each has a gift, use it to serve one another, as good stewards of God's varied grace:*

Thank you

EMPLOYEE HANDBOOK

OUR CHURCH CHRISTIAN REFORMED CHURCH

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WELCOME!

Welcome to OUR CHURCH Christian Reformed Church (CRC)! We consider you to be a gift from God and look forward to working with you as a member of our ministry team. We appreciate you and the gifts and talents you bring to this ministry and are committed to helping you achieve your highest level of service for the Lord in this ministry.

As an employee of OUR CHURCH CRC, you represent this ministry in both your work life and private life. As a result, you are expected to be sensitive to how others may see you biblically, spiritually, and ethically. We encourage you to strive toward living a life that is an example to others of your relationship with God and your belief in the Mission Statement, Values and Vision of OUR CHURCH CRC.

INTRODUCTORY STATEMENT

This personnel policies and procedures handbook applies to all employees, and is intended to provide guidelines and summary information about OUR CHURCH CRC's personnel policies, procedures, benefits, and rules of conduct. This handbook is not intended to be a contract, nor is it intended to create any legally enforceable obligations on the part of OUR CHURCH CRC or its employees.

It is important that you read, understand, and become familiar with the handbook and comply with the standards that have been established. Please talk with your supervisor if you have any questions or need additional information.

It is obviously not possible to anticipate every situation that may arise in the workplace or to provide information that answers every possible question. As a result, OUR CHURCH CRC reserves the right to modify, supplement, rescind, or revise any policy, benefit, or provision from time to time, with or without notice, as it deems necessary or appropriate. The information in this employee handbook supersedes and replaces all previous personnel policies, procedures, benefits, and rules of conduct. For the purpose of this handbook, "employee" and "staff member" will be considered one in the same.

If there is a conflict between the provisions, benefits, and policies in this employee handbook and those set forth in the terms of an ordained staff member's call, the terms of the call shall prevail. In the same manner, no part of this manual is meant to supercede the Church Order of the Christian Reformed Church. If there is any conflict, Church Order shall prevail.

OUR MISSION STATEMENT:

Challenging Believers to Grow; Calling Neighbors to Know

OUR VALUES:

1. **A worshipping community that is fed by God's Word**, expressed through preaching, music and prayer in a way that reaches all ages;
2. **A denominational commitment**, expressed in our commitment to the Creeds, Confessions and Covenants espoused by the Christian Reformed Church and to the support of the various ministries of the Christian Reformed Church;
3. **A Christian education for all members of the family**, expressed by adult study opportunities, youth and children programming and the support of Christian day school;
4. **A gift-oriented ministry**, expressed by our commitment to having each member's gifts identified, developed and used in service;
5. **A caring fellowship**, expressed through ministries such as our small groups, fellowship activities, newsletter, respite care, meals, lay leaders and benevolence; and
6. **A need-oriented evangelism for all-aged participants**, expressed in such services as OUR CHURCH After School Plus (ASP), food pantry, Lake City project, and world missions.

OUR VISION:

To be a family of believers who challenge and equip young and old to grow.

We will do this by:

Growing in Christ-likeness: nurturing our relationship with God as we strive for spiritual health, both personally and as the body of Christ.

Growing in Worship: meeting God through Christ centered worship which respects and builds on our Reformed faith while being sensitive to the diverse needs of people today.

Growing in Fellowship: creating a caring community for all that provides a sense of belonging while enabling us to enjoy our spiritual journey together.

Growing in Knowledge: equipping all in knowledge of the Bible and with skills for meeting today's challenges.

Growing in Service: demonstrating our faith in action through service and outreach to our community and beyond.

Growing in Evangelism: proclaiming the good news of Jesus Christ to neighbors near and far through personal and communal witness and discipling new believers.

SECTION I: Employment

EMPLOYMENT AT WILL AGREEMENT

For non-ordained staff, employment is with the mutual consent of you and OUR CHURCH CRC. Consequently, both you and OUR CHURCH CRC have the right to terminate the employment relationship at any time, with or without cause or advance notice. This employment at will agreement constitutes the entire agreement between you and OUR CHURCH CRC on the subject of termination and it supersedes all prior agreements. Although other policies and procedures of OUR CHURCH CRC may change from time to time, this employment at will agreement will remain in effect throughout your employment with OUR CHURCH CRC unless it is specifically modified by an express written agreement signed by you and the Administrative Council Chairman as supported by a Council motion of OUR CHURCH CRC. This employment at will agreement may not be modified by any oral or implied agreement. Ordained staff are subject to the terms of their call.

EQUAL EMPLOYMENT OPPORTUNITY

OUR CHURCH CRC is committed to equal employment opportunity for all qualified persons, without regard to race, color, ancestry, national origin, sex (including pregnancy, childbirth and related medical conditions), national origin, ancestry, age, physical disability, mental disability, medical condition, veteran status, or marital status, to the extent required by law. This applies to all employment practices, including recruitment, hiring, compensation, church benefits, transfers, promotions, demotions, training, disciplinary action, and termination.

We expect all employees to show respect and sensitivity toward all other employees, and to demonstrate a commitment to the church's equal opportunity objectives. If you observe a violation of this policy, you are expected to report it immediately to your supervisor or the Personnel Team. OUR CHURCH CRC will promptly investigate any complaint and take appropriate preventative and/or corrective action.

Violation of this policy may result in disciplinary action, up to and including possible termination.

IMMIGRATION REFORM AND CONTROL ACT OF 1986

OUR CHURCH CRC is committed to full compliance with the federal immigration laws and will not knowingly hire or continue to employ anyone who does not have the legal right to work in the United States. As an ongoing condition of employment, you will be required to provide documentation verifying your identity and legal authority to work in the United States.

EMPLOYEE CLASSIFICATIONS

OUR CHURCH CRC classifies employees in the following ways:

Full Time Salaried Employee - you are considered to be a full time employee if your budgeted average hours of work each workweek are more than 32 hours.

Part Time Hourly Employee - you are considered to be a part time employee if your budgeted average hours of work each workweek are 32 hours or less.

Nonexempt Employee - nonexempt employees are eligible to receive overtime pay, if applicable, in accordance with the provisions of state and federal law.

Exempt Employee - exempt employees are not covered by the overtime provisions of state and federal law and are therefore not eligible for overtime pay.

EMPLOYMENT OF MINORS

If you are not at least 18 years old, you are required by law to provide a valid work permit, high school diploma, or certificate of proficiency, before you will be allowed to work. The employment of minors is restricted by the terms and conditions of the Work Permit, as well as the provisions of state and federal law.

EMPLOYMENT OF RELATIVES

Relatives of employees will receive the same consideration as any other applicant for a job opening and will not be accorded preferential treatment in employment matters. However, related employees may not be permitted to work in the same department or under the direct supervision of each other because of employee morale, security, or other legitimate business reasons. In addition, OUR CHURCH CRC may require a related employee to transfer or resign if there is a conflict of interest or management problem of supervision that cannot be resolved.

SECTION II: Benefits

VACATION

Full time pastoral staff will receive vacation based on the terms of their call. All other employees will earn vacation time as of December 31 each year, provided they are an employee in good standing as of December 31. Full time (non-pastoral) employees will earn vacation time based on the following schedule:

- 1 week paid after 1 year of service
- 2 weeks paid after 2 years of service
- 3 weeks paid after 3 years of service
- 4 weeks paid after 10 years of service

Part time employees are eligible for the same benefits based on the percentage of time spent in their work; e.g. a person who works 2 days per week (40% of full time) would be eligible for 2 days vacation per year after the first year and 4 days after the second year. A day of vacation benefit is equal to the length of the day the employee works.

One week of vacation time may be carried over into the next year.

Employees who are leaving employment will be allowed to take earned vacation hours before the last day of employment or be paid for earned vacation hours.

HOLIDAY PAY

Employees will be eligible to receive holiday pay on the following holidays:

New Years Day	Christmas Day	Labor Day
Memorial Day	Thanksgiving Day	Independence Day

The rate of pay will be 20% of the budgeted weekly pay of the employee.

The following general provisions apply to holiday pay:

1. Only those holidays which fall on a week day will be paid.
2. If a holiday falls during an employee's approved vacation period, the employee will receive holiday pay, and will not be charged for a vacation day on the day the holiday is observed.
3. Employees on leave of absence for any reason are not eligible for holiday pay on holidays that are observed during the period they are on leave.
4. Holiday pay will not count as hours worked for the calculation of overtime.

SICK DAYS

All non-pastoral employees will be eligible to earn up to 2 days of sick pay for each year of full time employment. Full time pastoral staff, because of their "salaried" classification, do not fall under the language stated under "non-pastoral" employees. Sick pay benefits may be accumulated up to a maximum of ten days. Employees who accumulate the maximum benefit allowed will not earn additional sick pay benefits until their accumulated total has been reduced below the maximum. Thereafter, sick pay benefits will only be earned up to the maximum amount. Employees will not be paid for unused sick pay benefits upon termination of employment. Those staff members who were employed as of September 1, 2002 will be credited for existing years of employment as the basis for sick pay eligibility. The Personnel Team will review unusual circumstances requiring more than 2 weeks of sick leave when such circumstances arise on an individual basis. Such recommendations will be forwarded to the Administrative Council for final determination.

LEAVES OF ABSENCE

Personal Leave

An unpaid leave of absence not covered by the Family and Medical Leave Policy may be granted in the case of a personal emergency. Each leave will be evaluated on its own merit by the Personnel Team of OUR CHURCH CRC.

Family and Medical Leave

Eligible staff members will be entitled to a total of 12 work weeks of unpaid leave during any moving 12 month period after the first qualifying date for one or more of the following:

1. Because of the birth of a son or daughter of the staff member, and in order to care for such son or daughter.
2. Because of the placement of a son or daughter with the staff member for adoption or foster care.
3. In order to care for an immediate family member if such immediate family member has a serious health condition; and
4. Because of a serious health condition that makes the staff member unable to perform the functions of the position of such staff member.

Definitions

An "eligible staff member" means all staff members from their date of employment.

The term "immediate family member" means a spouse, son, daughter or parent. The term "spouse" means a husband or wife, as the case may be. The term "son or daughter" means a biological, adopted or foster child, a step-child, a legal ward, or a child or a person standing in loco parentis who is (1) under 18 years of age; or (2) 18 years of age or older and incapable of self-care because of a mental or physical disability. The term "parent" means that biological parent of a staff member or an individual who stood in loco parentis to a staff member when the staff member was a son or daughter. The term "serious health condition" means an illness,

injury, impairment, or physical or mental condition that involves (1) inpatient care in a hospital, hospice, or residential medical care facility; or (2) continuing treatment by a health care provider. The term "health care provider" means (1) a doctor of medicine who is authorized to practice medicine or surgery (as appropriate) by the state in which the doctor practices; or (2) any other individual determined by the United States Secretary of Labor to be capable of providing health care services.

Bereavement Leave

In the event of the death of a member of a staff member's family, the following bereavement pay will be allowed:

Husband or wife	One week
Son or daughter	One week
Mother or father	Three days
Brother or sister	Three days
Grandparent	Three days
Grandchild	Three days
Mother-in-law or father-in-law	Three days
Brother-in-law or sister-in-law	Three days

These benefits would apply to step relationships as well. Other circumstances are at the discretion of the supervisor and the Personnel Team of OUR CHURCH CRC.

Jury or Witness Duty

Any staff member called to jury duty or called as a witness will be compensated for normal hours/salary at the normal pay rate, less the amount compensated by the court. The staff member's supervisor may submit a request for temporary help if the jury duty is protracted. This request will be considered on a case by case basis by the Personnel Team of OUR CHURCH CRC.

Study Leave

A leave of absence for personal growth and professional advancement for ordained staff is subject to the original terms of their call or as amended by Full Council action (See Sabbatical Leave Policy on page A. of the Appendix). Leaves for non-ordained staff must be approved by the Personnel Team of OUR CHURCH CRC. Such leaves will be un-paid but employees can use vacation time. Time spent at professional development seminars will be paid as approved by the Personnel Team of OUR CHURCH CRC. Requests must be made to your immediate supervisor.

Military Leave

Leave of absence is available to those staff members who enter military service. If you are entering active service for 3 months to 5 years, you need not make a formal request for leave. If you are attending a weekend or summer encampment, you are required by law to request a formal leave of absence, which will be treated as a personal leave of absence.

Workers' Compensation Leave

This is defined as a leave of absence because of work-related illness or injury. OUR CHURCH CRC complies with applicable state and federal law concerning leaves for work-related illness or injury.

The following general provisions apply to all leaves of absence:

1. A request for an extension of a leave of absence must be made in writing prior to the expiration date of the original leave, and when appropriate, must be accompanied by a physician's written statement that certifies the need for the extension.
2. Failure to return to work on the first workday following the expiration of an approved leave of absence may be considered a voluntary termination.
3. Employees will not accrue length of continuous service for the portion of a leave of absence in excess of 30 days.
4. Employees on leave of absence will be subject to lay off on the same basis as employees who are actively at work.
5. Employees who return to work from a medical, pregnancy, or workers' compensation leave of absence may be required to submit to a physical examination, at the church's expense, to determine their fitness for duty.
6. Employees on leave of absence must communicate with the church on a regular basis, at least once each month, regarding their status and anticipated return to work date.
7. Employees on leave of absence who seek or accept other employment without the church's prior written approval may be subject to disciplinary action, up to and including possible termination.
8. Employees who falsify the reason for their leave of absence may be subject to disciplinary action, up to and including possible termination.
9. Employees must pay in full the cost of insurance premiums normally paid by OUR CHURCH CRC.

HEALTH INSURANCE COVERAGE

Health insurance coverage is available for all full time pastoral staff and their families, subject to the terms of their call, with the entire premium to be paid by OUR CHURCH CRC.

Health insurance coverage is not provided for part time employees.

WORKERS' COMPENSATION INSURANCE

All employees are automatically covered by Workers' Compensation Insurance at the time they are hired. The church pays 100% of the premiums for this important coverage. The following benefits are provided to employees who sustain a work-related injury or illness:

- *partial wage replacement for periods of disability;*
- *medical care, including medicine, hospital, doctor, X-rays, crutches, etc.;*
- *rehabilitation services, if necessary.*

It is important that you report any work-related injury or illness to your supervisor, as soon as it happens, regardless of how minor it may be. It is also important to get proper first aid and/or medical attention immediately.

EDUCATIONAL ASSISTANCE AND PROFESSIONAL MEMBERSHIPS

Where it can be demonstrated that OUR CHURCH CRC will benefit from an employee's participation in an educational program or professional organization, the related expenses may be paid by OUR CHURCH CRC. Requests for payment of expenses related to educational programs and professional organizations must be approved in advance by the Personnel Team of OUR CHURCH CRC.

SECTION III: Personnel Status

TARDINESS AND ABSENCE

It is important that employees work their assigned schedules as consistently as possible. However, OUR CHURCH CRC understands that because of illness or emergency you may be unable to come to work.

If you are unable to report to work for any reason, you must notify your immediate supervisor. It is your responsibility to keep OUR CHURCH CRC informed on a daily basis during a short-term absence and to provide medical verification when asked to do so.

Employees who do not call in or report to work on time may be subject to disciplinary action, up to and including termination.

TIME CARDS

For staff members who are paid on an hourly basis, it is necessary to prepare time cards for each week that they should be paid. Staff members should record daily the time they arrive at and leave work. In the event the staff member is on vacation or is entitled to holiday pay, a time card must be submitted. Nonexempt hourly employees will not be paid for more than the budgeted average weekly amount without prior approval. Time cards are due every Friday by 2:00 p.m. to the Financial Assistant. Completed time cards must be signed by the staff member and supervisor. Failure to turn time cards in on time or turning in cards not signed by proper personnel may result in delay of payment.

PERSONNEL RECORDS

It is important that OUR CHURCH CRC always have current information about you. Please let the Financial Assistant know immediately if you change your name, address, phone number, or marital status, etc. If for some reason you need to change your name and/or Social Security number, you will be asked to provide original documentation authorizing the change.

At reasonable times and on reasonable notice, you will be allowed to review any personnel records that have been used to determine your qualifications for employment, promotion, compensation, termination, or other disciplinary action. Please talk to your supervisor for more information.

PROMOTION, DEMOTION, AND TRANSFER

It is the intent of OUR CHURCH CRC to give qualified employees and members preference over others when filling job openings within OUR CHURCH CRC. However, because of the experience, skills, and educational requirements of many jobs, promotions from within OUR CHURCH CRC are not always possible. An employee's past performance, experience, attitude, qualifications, and potential are all important factors which will be considered in making promotion and transfer decisions. OUR CHURCH CRC reserves the right to promote, transfer and demote employees, at its sole discretion, with or without cause or advance notice.

DISCIPLINARY AND EXITING PROCEDURES

OUR CHURCH CRC is an "at will" employer. The church or the staff member may terminate employment "at will" with or without notice, with or without cause.

Disciplinary Procedures – Whenever it is determined that a staff member has committed a disciplinary offense, the staff member's supervisor and the Personnel Team will decide upon an appropriate disciplinary action. The range of disciplinary action may include written warning, suspension, or discharge. The appropriateness of the penalty in each case will be determined by the Personnel Team depending on its judgment as to the seriousness of the offense, the staff member's prior history and other relevant circumstances.

Written Warning - A record of the meeting stating the facts and the action taken will be prepared by the supervisor. The supervisor will then review the warning memo with the staff member, ask the staff member to sign it. One copy will go to the Personnel Team and another copy will be placed in the staff member's personnel file.

Termination of Employment – It is the policy of OUR CHURCH CRC to make every effort to avoid unwarranted discharges. However, it is necessary to enforce our policies fairly and consistently. Violations of the policies will result in one or more of the disciplinary actions according to the frequency, seriousness and circumstances of the offense. OUR CHURCH CRC believes that termination is the last choice and that other alternatives should be pursued diligently before termination would happen.

TERMINATION

Voluntary Termination – a voluntary termination is a termination that is initiated by the employee. We request two weeks written notice from you before you leave your job. Please advise your supervisor of your last day of work.

Involuntary Termination - an involuntary termination is a termination that is initiated by OUR CHURCH CRC for reasons other than changing budgetary conditions.

Layoff - a layoff is a termination of employment that results from changing budgetary conditions which necessitate a reduction in staff. Whenever the church determines, in its sole discretion, a layoff should occur, the following factors will be among those considered: versatility, qualifications, skill, ability, performance, efficiency, loyalty, attitude, and dependability. Employees who are laid off will not be subject to recall.

All Employees Leaving OUR CHURCH CRC – All employees will be required to process through the supervisor and/or Personnel Team before receiving final pay. This process will include an exit interview (see Exit Interview on Page B. of the Appendix), turning in keys, cell phones, email passcodes, etc. and any other church property.

SECTION IV: Compensation

PAYDAY

A pay period is a two week period of time that begins on Monday and ends on Sunday. Employees are generally paid on the Monday one day after the end of each pay period.

WAGE AND SALARY REVIEWS

Employees are generally reviewed once a year for consideration of a wage or salary increase. An annual review does not imply an automatic wage or salary increase.

PAYROLL DEDUCTIONS

You are probably familiar with the various payroll deductions that are required by law, such as federal income tax, state income tax, state disability insurance, Medicare and social security taxes. Any other deductions from your paycheck must be authorized by you, in writing. OUR CHURCH CRC complies with applicable state and federal laws regarding the garnishment and assignment of wages.

Other payroll deduction options include:

403(b) Plan – This is a tax deferred retirement plan available to employees of OUR CHURCH CRC. A 403(b) account is a non-profit organization's equivalent of a 401(k). Employees are allowed to designate a dollar amount to be deducted from each paycheck to be placed in their 403(b) account. This deduction is prior to Federal and State tax deductions. This deduction is purely at the employee's discretion and is not matched by any church contributions. For further information, contact the Financial Assistant.

Flexible Spending Account – This benefit allows employees to put money away prior to Federal, State and Social Security taxes. Employees designate a dollar amount to be deducted from each paycheck (\$2,500 annual maximum). These funds are sent to a third party administrator who issues a check for reimbursable medical costs, childcare costs, or insurance premium payments upon submission of a claim form. Flex accounts provide an excellent opportunity for employees to pay qualified expenses prior to any taxes. For further information, contact the Financial Assistant.

Each one of your paycheck stubs will itemize amounts that have been withheld. It is important that you keep this information for tax purposes. If you have any questions about your deductions, please talk to the Financial Assistant.

SECTION V: Staff Relations

PERFORMANCE EVALUATIONS

Employees will receive a written performance evaluation after approximately six months of service, and annually thereafter. The purpose of the performance evaluation is to discuss your performance and to identify expectations and goals for the future. Written performance evaluations may include commendation for good work, as well as specific recommendations for improvement.

You will have the opportunity to discuss your performance evaluation with your supervisor. This is a good time to ask questions and clarify important points. Performance evaluations help OUR CHURCH CRC make important decisions about job placement, training and development. A satisfactory performance evaluation does not guarantee a salary increase nor does it alter, modify, or amend the At Will Employment Agreement between you and OUR CHURCH CRC.

JOB DESCRIPTIONS

Employees are given a job description before they start to work. A job description summarizes your duties and responsibilities and gives you important information about your new job. Please read and study your job description carefully and discuss it with your supervisor if you have any questions. OUR CHURCH CRC reserves the right to revise and update your job description from time to time, as it deems necessary and appropriate.

PROBLEM SOLVING PROCEDURES

The following guidelines are established to help staff members voice their opinions and discuss their problems and concerns.

1. The person closest to the situation in most cases is the immediate supervisor. Discussion and attempted resolution should generally be through the supervisor first.
2. If the situation is not resolved satisfactorily, then an appointment should be scheduled with one of the pastors to discuss the issue further.
3. If any staff member feels he/she has not received a satisfactory response from the above steps, he/she may schedule an appointment with the Personnel Team.
4. If the issue is still not resolved, the staff member may request to meet with the Administrative Council. This request should be made through the Administrative Council Chair.

SECTION VI: General Information

POLICY AGAINST HARASSMENT

OUR CHURCH CRC is committed to providing a work environment that is free of discrimination. In keeping with this commitment, OUR CHURCH CRC maintains a strict policy prohibiting unlawful harassment, including sexual harassment. It is important for you to understand that jokes, stories, cartoons, nicknames, and comments about appearance may be offensive to others.

Sexual harassment of employees by supervisors, co-workers, or vendors is prohibited. Unlawful sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal, visual, or physical conduct of a sexual nature when:

- *submission to the conduct is made a condition of employment;*
- *submission to or rejection of the conduct is used as the basis for an employment decision affecting the harassed employee; or*
- *the harassment has the purpose or effect of unreasonably interfering with an employee's work performance or creates an intimidating, hostile, or offensive work environment.*

Examples of sexual harassment include unwelcome sexual flirtations, advances, or propositions; verbal abuse of a sexual nature; subtle pressure or requests for sexual activities; unnecessary touching of an individual; graphic comments about an individual's body; a display in the workplace of sexually suggestive objects or pictures; sexually explicit or offensive jokes; or physical assault.

If you believe that you are being, or have been, harassed in any way, you are expected to report the facts of the incident or incidents to your supervisor or the Personnel Team immediately, without fear of reprisal. In determining whether the alleged conduct constitutes unlawful harassment, the totality of the circumstances, such as the nature of the conduct and the context in which the alleged incident occurred, will be investigated.

Violation of this policy may result in disciplinary action, up to and including termination.

ALCOHOL, DRUGS, AND CONTROLLED SUBSTANCES

The unauthorized use, sale, transfer, possession, or being "*under the influence*" of alcohol, drugs, or controlled substances when on duty, on church property, or in church vehicles is prohibited. In addition, off duty conduct which may adversely affect the reputation or interests of OUR CHURCH CRC is prohibited. "*Under the influence*" for the purpose of this policy, is defined as being unable to perform work in a safe or productive manner, and/or being in a physical or mental condition which creates a risk to the safety and well being of the affected employee, other co-workers, the public, or church property.

Violation of this policy may result in disciplinary action, up to and including termination.

OUTSIDE ACTIVITIES

Full time employees are prohibited from engaging in outside employment without the prior written approval of the Personnel Team. In addition, all employees are prohibited from engaging in outside employment, private business, or other activity, which might have an adverse effect on, or create a conflict of interest with, the church.

PERSONAL APPEARANCE

Your appearance reflects not only on you as an individual, but on OUR CHURCH CRC as well. We expect you to take pride in your appearance and strive to achieve a positive image when representing OUR CHURCH CRC.

LOST AND FOUND

OUR CHURCH CRC will not be responsible for personal property that is lost, damaged, stolen, or destroyed. If you happen to find personal belongings that have been lost by another person, please turn them in to your supervisor.

ACCESS TO CHURCH PROPERTY

It is important that OUR CHURCH CRC have access at all times to church property, as well as other records, documents, and files. As a result, OUR CHURCH CRC reserves the right to access employee offices, work stations, filing cabinets, desks, computers, computer files, voice mail, e-mail, and any other church property at its discretion, with or without advance notice or consent.

CHURCH EXPENSE REPORTING

Employees will be reimbursed for all approved church-related expenses, upon submission of accurate and receipted expense reports to OUR CHURCH CRC. Employees are requested to submit these reports in a timely manner to ensure proper accounting and prompt reimbursement.

USE OF CHURCH COMMUNICATION DEVICES

From time to time it may be necessary for employees to make and receive personal calls or other communication on church equipment. Employees are expected to use good judgment and

common sense when it comes to personal communication. Employees who violate this policy may be subject to disciplinary action, up to and including termination.

COMPUTER USE

Staff members may use their computers for personal use when not working. Any and all diskettes from an outside source must be checked for a virus before using it on any OUR CHURCH CRC computer.

Access to the Internet has been provided to staff members for the benefit of OUR CHURCH CRC and its congregation. It allows staff members to connect to information sources around the world. Every staff member has a responsibility to maintain and enhance the church's public image, and to use the Internet in a productive manner. To ensure that all staff members are responsible, productive Internet users, and are protecting the image of OUR CHURCH CRC, the following guidelines have been established for using the Internet.

Acceptable Uses

Staff members accessing the Internet are representing OUR CHURCH CRC. All communications should be for professional reasons. Staff members are responsible for seeing that the Internet is used in an effective, ethical and lawful manner. Internet Relay Chat channels may be used to conduct official church business or to gain technical or analytical advice. Databases may be accessed for information as needed. E-mail may be used for church contacts.

Unacceptable Uses

The Internet should not be used for personal gain or advancement of individual views. Solicitation of non-church business, or any use of the Internet for personal gain, is strictly prohibited. Use of the Internet must not disrupt the operation of the church networks of other users. Use of the Internet or e-mail must not interfere with your productivity.

Communications

Each staff member is responsible for the content of all text, audio, or images placed or sent over the Internet, or all messages sent by e-mail. Fraudulent, harassing, or obscene messages are prohibited. All messages communicated should have your name attached. No messages will be transmitted under an assumed name. Users may not attempt to obscure the origin of any message. Information published on the Internet should not violate or infringe upon the rights of others. No abusive, profane or offensive language is to be transmitted through the system. Staff members who wish to express personal opinions on the Internet or through e-mail are encouraged to obtain their own user names on other Internet Systems.

Software

To prevent computer viruses from being transmitted through the system, there will be no unauthorized downloading of any software. All software downloading must first be authorized through the Administrative Director of OUR CHURCH CRC.

Copyright Issues

Copyrighted materials belonging to entities other than OUR CHURCH CRC may not be transmitted by staff members on the Internet. One copy of copyrighted material may be downloaded for your own personal research. Users are not permitted to copy, transfer, rename, add or delete information or programs belonging to other users unless given written permission to do so by the owner. Failure to observe copyright or license agreements may result in disciplinary action from OUR CHURCH CRC or legal action by the copyright owner.

Security

All messages created, sent or retrieved over the Internet are the property of OUR CHURCH CRC and should be considered public information. OUR CHURCH CRC reserves the right to access and monitor all messages and files on the computer system as deemed necessary and appropriate. Internet and e-mail messages are public communication and are not private. All communications including text and images can be disclosed to law enforcement or other third parties without prior consent of the sender or the receiver.

Harassment

Harassment of any kind is prohibited. No messages with derogatory or inflammatory remarks about an individual or group's race, religion, national origin, physical attributes, or sexual preference may be transmitted.

Violations

Violations of any guidelines listed above may result in disciplinary action up to and including termination. If necessary, OUR CHURCH CRC will advise appropriate legal officials of any illegal violations.

EMPLOYEE PARKING

Employees park at their own risk and OUR CHURCH CRC will not be responsible for theft or damage to any vehicles parked on or near church property. Also, OUR CHURCH CRC will not be responsible for personal property left in vehicles that is either lost, damaged, stolen, or destroyed.

EMPLOYEE STATEMENT OF ACKNOWLEDGEMENT

This is to acknowledge that I have received a copy of the personnel policies and procedures handbook of OUR CHURCH Christian Reformed Church. I understand that it provides guidelines and summary information about the church's personnel policies, procedures, benefits, and rules of conduct. I also understand that it is my responsibility to read, understand, become familiar with, and comply with the standards that have been established. I further understand that OUR CHURCH Christian Reformed Church reserves the right to modify, supplement, rescind, or revise any provision, benefit, or policy from time to time, with or without notice, as it deems necessary or appropriate.

I also acknowledge that both OUR CHURCH Christian Reformed Church and I have the right to terminate the employment relationship at any time, with or without cause or advance notice. I understand that this employment at will agreement constitutes the entire agreement between me and OUR CHURCH Christian Reformed Church on the subject of termination and it supersedes all prior agreements. I also understand that, although other church policies and procedures may change from time to time, this employment at will agreement will remain in effect throughout my employment with OUR CHURCH Christian Reformed Church unless it is specifically modified by an express written agreement signed by me and the Personnel Team, as supported by Council resolution. I further understand that this employment at will agreement may not be modified by any oral or implied agreement.

Employee's Name *(Please Print)*

Personnel Team Representative's Name *(Please Print)*

Employee's Signature

Personnel Team Representative's Signature

Date

Date

APPENDIX H HANDOUTS
REV. MARVA D. USHER-KERR



Garden of Hope: A Seed Planting Dedication in Honor of Women of the Bible

**For
The Mott Haven Community**

**Presented by
Willis Avenue United Methodist Church**

401 E 141st Street
Bronx, New York 10454

August 31, 2013 from 11:00 AM - 2:00 PM

**With Support from
New York Theological Seminary Doctoral Candidate,
Rev. Valerie Oliver-Durrah**

Woman of the Bible

Abigail	Huldah	Miriam
Deborah	Jezebel	Mary Magdalene
Esther	Joanna	Mary the Mother of Jesus
Hagar	Leah	Naomi
Hannah	Lydia	Rizpah
		Queen of Sheba

**Welcome by Pastor Marva D. Usher Kerr, Senior Pastor, Willis Avenue United Methodist Church
Prayer**

Introductions

Dedication of the Garden in Honor of Women of the Bible with Prayer

Refreshments

Community Fellowship with Announcements

Acknowledgements

Funders Proposed To Assist the Hope For Mott Haven Community Center

- New York Foundation
- City Council in New York City
- North Star Foundation
- The Sister Fund

NEW YORK FOUNDATION

[CONTACT US](#)

[Frequently Asked Questions](#)

Grant guidelines

[E-MAIL](#) [PRINT](#)

CRITERIA

Our grants support community-initiated solutions to solve local problems, constituents mobilizing for adequate and equitable resources, and groups organizing a collective voice among those whose voices have not been heard. Our grantees address a wide diversity of issues, but share a commitment to inspire New Yorkers to become more informed, active participants in the life of the city.

We support organizations that:

- engage people most immediately affected by problems we seek to address;
- develop emerging leaders;
- see opportunity and demonstrate readiness to undertake social change efforts;
- are willing collaborators.

PRIORITY

We place a priority on supporting community organizing and advocacy.

- We define community organizing as bringing people together to identify issues and take joint action to bring about change. Drawing on a broad constituency that shapes and guides their agenda, community organizing groups develop and train leaders, work to promote accountability, and bring about both personal transformation and systemic change.

- We define advocacy as a strategy that raises or rallies public attention or action, in order to bring issues into the realm of public concern and effect policy change. Advocacy may be carried out by those directly affected or by others working on behalf of a constituency.

We are open to ideas in the field of community organizing and advocacy that involve a high degree of risk and will consider:

- Emerging organizations working with new constituencies;
- Untested approaches;
- Issues that have not yet received public attention.

All organizations that apply for a grant, regardless of the strategy they utilize or the issue they address, must:

- involve New York City or a particular neighborhood of the city;
- address a critical or emerging need, particularly involving youth or the elderly; and
- articulate how a grant from the Foundation would advance their work.

PROCESS

First, submit an [initial funding request](#)

(<http://www.nyf.org/sites/default/files/Initial%20Funding%20Request.doc>) via regular mail. The

deadlines for submission are March 1, July 1, and October 1. All initial requests are reviewed by our three program staff and site visits may be conducted to select groups.

Because we have a modest budget to make new grants, a limited number of organizations will be invited to submit full proposals.

WHAT WE DO NOT SUPPORT

We do not make grants to individuals or to capital campaigns. We do not consider support of research studies, films, conferences, or publications. We do not consider requests outside New York City except from organizations working on statewide issues of concern to youth, the elderly, or the poor. Our charter prohibits us from making grants outside the United States.

[Initial Funding Request.doc \(http://www.nyf.org/sites/default/files/Initial Funding Request.doc\)](http://www.nyf.org/sites/default/files/Initial_Funding_Request.doc)

37.5 KB

Grantee Corner**Overview**[Reporting forms and dates](#)[Renewal application form/checklist](#)[Capacity building program](#)[Strategic opportunity fund](#)[Resources for start-up](#)[organizations](#)[How to hire and work with](#)[consultants](#)**Publications and Media**[Chronicle of Philanthropy Article](#)[Muslim Site Visit](#)[The Count: Boogeying Towards the Census](#)[NYC Funders Census Initiative](#)[100 Year Report: Taking Risks That Matter](#)[Listening at the Grassroots](#)[On Being Grounded](#)["Six Stories" DVD](#)**Contact Information**

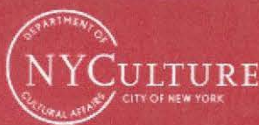
New York Foundation

10 East 34th Street 10th Floor

New York, New York 10016

212-594-8009

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 EMAIL A FRIEND ☐ PRINTER FRIENDLY FORMAT ☐ TEXT SIZE: ☐ A ☐ A ☐ A

 GO

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ABOUT CULTURAL AFFAIRS

FUNDING FOR CULTURAL ORGANIZATIONS

- » Programs Funding
- » City-Owned Institutions
- » Capital Funding
- » CADP

NYCULTURE CALENDAR

MATERIALS FOR THE ARTS

PERCENT FOR ART

SPARC

MAYOR'S AWARDS

RESOURCES

NEWS AND PRESS RELEASES

CONTACT CULTURAL AFFAIRS

FUNDING for CULTURAL ORGANIZATIONS

Capital Funding - Funding Process

DCLA's Capital budget is determined by New York City's budget process. Capital appropriations are allocated by the Mayor, City Council and Borough Presidents in the City's Adopted Budget.

Learn more about the City's budget process and fiscal year
View the Capital Resources Guidebook

Once capital funding is allocated in DCLA's budget, DCLA works with the cultural organizations to confirm their project scope and also to determine the appropriate administrative agency. Meeting the construction, renovation and restoration needs of New York's cultural community, DCLA's Capital Unit plays a significant role in planning the projects it funds, coordinating with other City agencies on project implementation, monitoring project design and construction or purchase according to the City's Procurement Policy Board rules. This unit is also concerned with long-range maintenance and development for facilities under the City's jurisdiction.

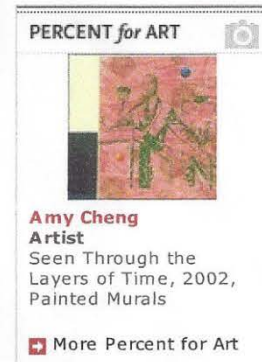
To receive capital funding from the Department of Cultural Affairs organizations must meet the baseline requirements below:

1. Your organization is a not-for-profit with documented tax-exempt status pursuant to Section 501(c)(3) of the Internal Revenue Service code or able to designate a fiscal conduit with such status.
2. Your organization received institutional or programmatic support from the Department of Cultural Affairs' in one of the past three Fiscal Years from the date you are requesting funds.
3. Your organization guarantees that any capital funding received from the City will not be used to advance or support sectarian activity, including (but not limited to) religious worship, instruction or proselytizing.

The types of capital projects that are eligible to receive funding:

- **Equipment** is the purchase of goods used in providing services. Equipment purchases require a minimum request of \$35,000 per item or system.
- **Construction/Renovation** is the building, reconstruction or upgrading of real property and/or structures. If the improved property is not City-owned, then your organization must agree to sign a restrictive covenant ensuring that the City has first lien rights on the property. *All construction/renovation projects are subject to a \$500,000 minimum cost.*


[Read the Report](#)

[More Information](#)


Amy Cheng
Artist
Seen Through the
Layers of Time, 2002,
Painted Murals

[More Percent for Art](#)



Apply for a Grant

Para información en español, por favor llame la oficina: 212-620-9110.

North Star Fund supports grassroots activism and organizing to achieve social justice and the common good. Our applications are designed to be simple and to the point, so that we have the information we need to make strategic decisions without burdening the grant-seeker with excess paperwork.

North Star Fund has two grant cycles per year, one in the Spring and one in the Fall. The spring cycle deadline is on or about **February 15** and the fall cycle deadline is on or about **September 15**. Applications are accepted beginning six weeks before the deadline.

The next application deadline will be:

Friday, September 13, 2013 at 5 PM.

Funding Guidelines

To review our guidelines and determine your eligibility to apply for a North Star Fund grant, please review [What We Fund](#) and our [Grant Categories](#).

Application process

- To be considered for funding, you must complete an application and submit it to the North Star Fund office by the deadline. Please read all application instructions carefully, as there are multiple grantmaking programs with different application forms.
- You must mail, email, or hand-deliver your application, and it must be at the North Star Fund office by the deadline. Late applications postmarked by the due date will not be considered. Emailed applications will receive an email receipt within 72 hours of the deadline. Your application is not complete until you receive this confirmation.
- Our [Community Funding Committee](#) will evaluate your application and determine whether to request a site visit with your group. If you are selected, a representative of North Star Fund will contact you to set up a site visit.
- Grants are awarded approximately 3 months after the application deadline.

Download an Application

Application Instructions for all Grant Categories

[Download Application Instructions](#)

Grassroots Action Grants

Download Application, MS Excel form

Recommended if you have Microsoft Excel. This format allows you to fill out, edit, and save your work on your computer. Please note that you will need to use Microsoft Word to create a separate file for the narrative section of your application.

Download Application, Adobe PDF

This format requires you to print the blank form, and fill it out either manually or on a typewriter.

Movement Leadership Grants

Download Application, MS Excel form

Recommended if you have Microsoft Excel. This format allows you to fill out, edit, and save your work on your computer. Please note that you will need to use Microsoft Word to create a separate file for the narrative section of your application.

Download Application, Adobe PDF

This format requires you to print the blank form, and fill it out either manually or on a typewriter.

Innovative Activism Grants

We are not currently accepting applications for Innovative Activism Grants. The next deadline will be **Thursday, February 13, 2014**. Please check back on our website in early January 2014.

Assistance: If you have difficulty downloading these documents, or if you have any other questions, please call the North Star Fund office at 212-620-9110.

How to Apply Workshops

North Star Fund will hold a How to Apply Workshop on Wednesday, August 14, 5-6 pm at the North Star Fund office. [Click here](#) to register. If you have questions about the application process you can reach Interim Program Officer Rickke Mananzala on Mondays and Wednesdays in July and August 2013 at (212) 620-9110 or at rickke@northstarfund.org after reviewing the information on our website.

520 Eighth Avenue, Suite 2203, New York, NY 10018 (Between 36th and 37th streets) T 212-620-9110 F 212-620-8178 E info@northstarfund.org



Women Transforming Faith
Faith Transforming Feminism
Healing Our Time Together

HOME

Contact
Us



Mission Statement:

The Sister Fund is a private foundation that supports and gives voice to the marginalized, especially women working for healing in the world from a faith-based perspective.

Purpose Statement:

The Sister Fund believes that women can transform faith, and faith can transform feminism. We fund this kind of transformation in a variety of contexts. We are committed to woman-centered philanthropy and the empowerment of faith-based women, because we believe the energy of Love heals. The Sister Fund provides grants, technical support, communication tools and networking opportunities in a variety of forms.

Some of the activities we support are:

1. Naming and validating both historical and contemporary examples of faith-fueled feminism.
2. Building bridges between faith-based and secular women.
3. Bolstering women's leadership in all sectors of society, especially faith-based institutions.
4. Fostering the emergence of young women's voices in leadership spheres.
5. Decreasing domestic violence.
6. Supporting the rights of incarcerated women.
7. Empowering women economically.

A portion of The Sister Fund's resources are dedicated to broader ideas and initiatives that help create a just and sustainable world. These efforts are led by The Sister Fund's donor family.



The Sister Fund
79 Fifth Ave, 4th Floor, New York, NY 10003

APPENDIX I HANDOUTS
PROPHETESS DR. APOSTLE WANDA D. LANG



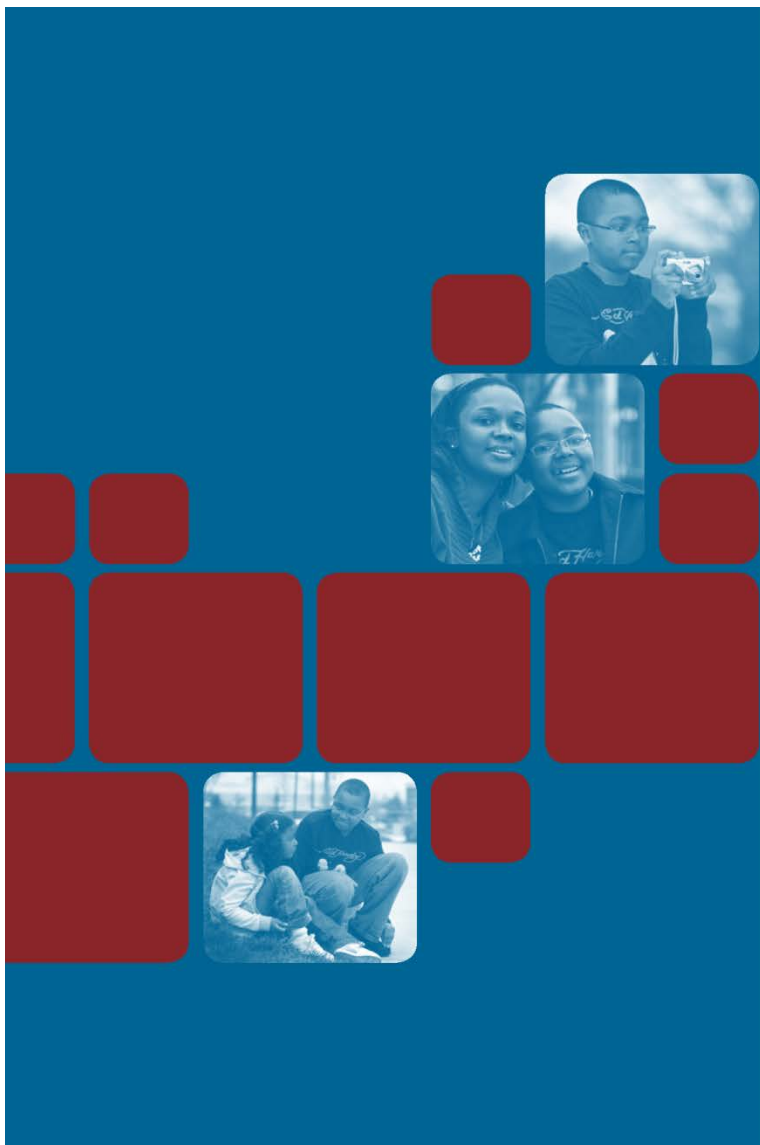
A Road Map for Juvenile Justice Reform

Our nation's juvenile justice systems are poised for a fundamental, urgently needed transformation—and not a moment too soon.

Among all of the policy areas affecting vulnerable children and families, juvenile justice has probably suffered the most glaring gaps between best practice and common practice, between what we know and what we most often do. Perhaps because it serves an unpopular and powerless segment of our society—behaviorally troubled, primarily poor, mostly minority teenagers—juvenile justice policy has been too long shaped by misinformation, hyperbole, and political prejudices.

The consequences have been both disturbing and costly: Our juvenile justice systems have become littered with poorly conceived strategies that often increase crime, endanger young people and damage their future prospects, waste billions of taxpayer dollars, and violate our deepest held principles about equal justice under the law.

These systems affect a wide swath of the U.S. youth population. Nationwide each year, police make 2.2 million juvenile arrests; 1.7 million



cases are referred to juvenile courts; an estimated 400,000 youngsters cycle through juvenile detention centers; and nearly 100,000 youth are confined in juvenile jails, prisons, boot camps, and other residential facilities on any given night.¹ Young people who penetrate the systems deeply—those who end up confined in locked detention centers and training schools—suffer some of the worst odds of long-term success of any youth cohort in our nation. Over their lifetime, they will achieve less educationally, work less and for lower wages, fail more frequently to form enduring families, experience more chronic health problems (including addiction), and suffer more imprisonment.²

That's the bad news. The good news is that over the past 20 years, a growing cadre of scholars, advocates, and hands-on juvenile justice practitioners has vastly expanded our understanding of delinquency, as well as system reform. They've compiled powerful new evidence on what works in responding to delinquency, documented the harm and waste resulting from ill-informed juvenile justice practices, devised and tested new intervention strategies, and begun putting this new knowledge of what works into widespread use. Promising reforms are now underway and expanding in many jurisdictions, and the foundation for deeper and more systemic change has been firmly established.

Having been intimately involved in this work, the Annie E. Casey Foundation is gratified to report that these

combined efforts add up to a compelling road map for reform. There is now an increasingly clear route for moving juvenile justice away from counterproductive, dangerous, wasteful, but still commonplace, practices and toward a more effective, efficient, and just approach to addressing adolescent crime.

Given what we now know, and the terrible costs of retaining the status quo in juvenile justice, there no longer remains any reasonable excuse for inaction.

A Noble Idea, Unrealized

One hundred twenty-three years after establishing the world's first representative democracy, the United States rang in another global revolution: the first court of law dedicated exclusively to children, founded in July 1899 by Cook County, Illinois, on Chicago's west side.

Until then, children were tried in criminal courts just like adults. In many parts of the country, children as young as 8 were imprisoned with adults and sentenced to hard labor. Along with a sister court in Denver, Cook County devised an entirely new system of justice based on the principle that children are inherently different from adults, less culpable for their acts, and more amenable to rehabilitation. Unlike adult criminal courts, accused youth would not be tried through a formal, open, and adversarial process. Rather, the new juvenile courts would operate as "a kind and just parent" to children, using closed and informal hearings to act in the best interests of the child.³ By 1915, 46 states and the District of Columbia had

Combined with sensational media coverage and widely publicized (and ultimately inaccurate) predictions of a coming “tidal wave” of “juvenile superpredators,” the spike in serious delinquency sparked a public policy panic.

established their own juvenile courts, and many foreign nations quickly created children's courts of their own.⁴ Today, every state in the union, and virtually every nation on Earth, has a separate justice system for juveniles.

For young people, juvenile courts offered many advantages. They protected the privacy of young offenders and enabled them to enter adult life without the stain of a criminal record. The courts hired specially trained probation counselors, psychologists, and other staff to supervise and support young offenders. They also handled a substantial share of cases informally, without a court hearing.

From the very beginning, however, the implementation and practice of juvenile justice fell far short of its lofty ideals. The courts relied heavily on “reformatories,” later known as training schools, where conditions were often more severe and discipline far harsher than their rehabilitative mission implied. While most juvenile courts made probation the most common outcome of delinquency cases, the reality was that few jurisdictions hired enough probation officers or provided sufficient training or resources to deliver the intended individualized care in a meaningful way. Similarly, while the founding vision of the juvenile court revolved around a dedicated, specialized jurist, only half of the nation's juvenile judges in the 1960s had a college degree, nearly three in four devoted less than a quarter of their time to juvenile cases, and most allocated just 10 to 15 minutes to each juvenile

hearing.⁵ Statutes granted extraordinary discretion to these judges, but few legal protections to youth: no advance notice of charges, no rules of evidence, no right to counsel, no right to confront witnesses, and no right to a jury trial.

This discretion and informality, which were intended to encourage flexible and creative responses, actually ended up producing enormous disparities. Even controlling for the offenses committed, poor and minority youth have consistently received harsher treatment than more affluent white youth.⁶ Moreover, many juvenile judges have used their discretion to apply heavy sanctions to youth accused of such acts as underage drinking, curfew violations, and truancy (i.e., status offenses) that would not have been illegal if committed by adults. In the mid-1970s, 40 percent of youth referred to the juvenile justice system nationwide, roughly half a million teens per year, were status offenders not accused of any crime.⁷

Partly in response to these practices, the U.S. Supreme Court issued a series of decisions in the 1960s and '70s granting youth more (but not all) of the legal protections available to adults. In 1974, Congress enacted the Juvenile Justice and Delinquency Prevention Act, sharply curtailing detention and incarceration for status offenders. New federal guidelines also pushed states to desist from holding juveniles in adult jails and to maintain “sight and sound” separation between juveniles and adult offenders at all times.

These overdue protections, however, soon collided with a shift in public policy toward punishment and deterrence and away from rehabilitation. During the 1980s, many states began requiring incarceration for serious youth crimes, and several expanded the number of youth who could be tried as adults. These trends accelerated rapidly in the 1990s, when youth violence (and public concern over it) spiked to unprecedented levels. Between 1984 and 1994, the number of murders committed by youthful offenders nearly tripled, and the overall rate of juvenile violent crime nearly doubled.⁸ Combined with sensational media coverage and widely publicized (and ultimately inaccurate) predictions of a coming “tidal wave” of “juvenile superpredators,” the spike in serious delinquency sparked a public policy panic. State legislatures enacted “get tough” juvenile policies at an unprecedented pace. Every state except Nebraska amended its juvenile code to expand the classes of accused youth who could be tried as adults.⁹ To further combat the perception that juvenile courts might be too lenient, many states began requiring minimum periods of incarceration for specific crimes.

Trends in other youth-serving systems also had a profound effect on youth involvement in juvenile justice in the 1990s. Many school systems across the country adopted “zero tolerance” policies. Even when students' behavior posed minimal threats to public safety, the result was often a court referral for

misbehavior previously handled within the schools. Resource shortages in the mental health and child welfare systems also served to turn many juvenile detention centers into default providers for youth with serious needs, even though the delinquency system lacked the funding and therapeutic environment needed for effective responses.

Today, youth advocates often decry the rush toward punitive policies in the 1990s as a fundamental break with history, a rejection of the very foundations of juvenile justice. However, a more careful reading reveals that the changes actually represented a continuation and acceleration of trends long apparent in juvenile courts and correctional systems: too many minors tried and punished as adults; too much reliance on incarceration, often in harsh or abusive conditions; pervasive disparities in the treatment of youth by race and ethnicity; disproportionate sanctions for minor and predictable misbehavior. All of these trends are deeply rooted in our juvenile justice history, and the punitive wave of the 1990s only exacerbated them.

A Compelling Critique

Tragically, virtually all of these “get tough” practices violate what we know about youth development and behavior, and all are producing worse, rather than better, outcomes for youth, communities, and taxpayers. Together, they have helped perpetuate at least six commonplace deficiencies in the operations of our juvenile justice systems.

1. Trends in juvenile justice practice blur or ignore the well-established differences between youth and adults.

For the first 70 or 80 years of juvenile delinquency courts’ existence, their central premise—or the aspiration at least—was that children need and deserve a form of justice that’s different from that for adults. This principle was rooted primarily in assumptions about the nature of childhood and the meaning of justice. During the 1990s, a simplistic slogan helped shatter this long-standing consensus: “Adult time for adult crime.” This refrain fueled a spate of new laws boosting the number of youth tried in adult courts and punished in adult corrections systems.

Ironically, this “Adult time for adult crime” mantra gained popularity just as new empirical evidence was revealing that it rested on false foundations and produced negative results.

Children and adolescents, researchers clarified, are not just smaller versions of adults. New brain imaging research revealed that “the brain systems that govern impulse control, planning, and thinking ahead are still developing well beyond age 18.”¹⁰ Behavioral studies confirmed that adolescents remain far less able to gauge risks and consequences, control impulses, handle stress, and resist peer pressure.¹¹ Finally, research revealed that perhaps the most important difference between adolescent and adult lawbreakers is that most youthful offenders will cease lawbreaking as part of the normal maturation process.¹²

In March 2005, the U.S. Supreme Court cited this new evidence in a groundbreaking ruling forbidding the imposition of capital punishment for any crime committed by a person under the age of 18. “Juveniles’ susceptibility to immature and irresponsible behavior means ‘their irresponsible conduct is not as morally reprehensible as that of an adult,’” the court declared in this *Roper v. Simmons* ruling. “The reality that juveniles still struggle to define their identity means it is less supportable to conclude that even a heinous crime committed by a juvenile is evidence of irretrievably depraved character.”¹³

While the Supreme Court outlawed the death penalty for juveniles, it did not ban life sentences without the possibility of parole, a disturbingly popular alternative. Worldwide, 2,388 prisoners are currently serving life sentences for crimes they committed before age 18; all but 7 are imprisoned in the United States.¹⁴ Given the diminished culpability of youthful offenders and their greater potential for rehabilitation, these sentences seem almost as difficult to defend as the death penalty.¹⁵

Each year now as many as 200,000 youth under age 18 are tried in adult criminal courts nationwide.¹⁶ These underage defendants may reside in 1 of the 13 states that define the maximum age of the juvenile court’s jurisdiction below 17; they may have their cases transferred from juvenile to adult court by judges or prosecutors; or they may be transferred to criminal court automatically, based on the severity of their

In addition to their ineffectiveness, juvenile correctional facilities have shown a persistent propensity toward shocking and sometimes pervasive abuses against youth.

charges. Twenty-nine states now transfer youth to criminal courts automatically for certain crimes.¹⁷

However, recent research on the impact of “criminalizing delinquency” finds that youth prosecuted and incarcerated in the adult justice system are actually more likely to re-offend—and commit violent crimes—than youth retained in the juvenile justice system. In November 2007, the U.S. Centers for Disease Control and Prevention (CDC) concluded: “Transfer of youth to the adult criminal justice system typically results in greater subsequent crime, including violent crime, among transferred youth; therefore, transferring juveniles to the adult system is counter-productive as a strategy for preventing or reducing violence.” Equally significant, the CDC study also found no evidence that the threat of transfer to adult court either deters youth from committing crimes or lowers offending rates.¹⁸

In addition, youth in adult jails and prisons are far more likely to commit suicide, be sexually assaulted, or suffer beatings.¹⁹ And, while racial disparities persist at all stages of the juvenile justice process, they are especially severe in the transfer to adult court and corrections. Whereas African-American youth comprise 16 percent of the total youth population nationwide and 28 percent of all youth arrests, 58 percent of juveniles admitted to adult prisons nationwide are African American.²⁰

Another group of youth increasingly subject to lifelong consequences for delinquent behavior are those involved

in sex offenses. Enacted in 2006, the federal Adam Walsh Child Protection and Safety Act requires states to place youth as young as 14 on a sex offender registry if they are found guilty of specified sexual offenses. This law—and many similar state statutes—applies not only to predatory offenses, but also to those involving consensual sex, public exposure, or inappropriate touching. Placing youth on published registries compromises core premises of the juvenile court: that youth are less culpable and more amenable to treatment than adults and that they need and deserve confidentiality. Moreover, available evidence indicates that the vast majority of juveniles who commit a sexual offense never commit another.²¹ Meanwhile, research on the impact of sex offender registries does not show that such registries reduce the incidence of sexual offending.²²

2. Indiscriminate and wholesale incarceration of juveniles is proving expensive, abusive, and bad for public safety.

In most states, the largest portion of the juvenile justice budget is spent on confining youth, most often in large correctional facilities, or in detention centers awaiting trial or pending placement. On any given day, nearly 100,000 young people nationwide are confined in juvenile institutions, residential “treatment” centers, or group homes by order of a juvenile court.²³

Obviously, certain youth pose serious public safety risks and need to be confined. Many, however, do not: Just 24 percent of youth confined in 2003 were

adjudicated for violent felonies, whereas more than 45 percent were guilty only of status offenses; probation violations; misdemeanors; or low-level felonies unrelated to violence, weapons, or drug trafficking.²⁴

Research shows that reliance on these institutions neither effectively protects the public nor rehabilitates youth. In fact, recidivism studies routinely show that 50 to 80 percent of youth released from juvenile correctional facilities are rearrested within 2 to 3 years—even those who were not serious offenders prior to their commitment. Half or more of all released youth are later re-incarcerated in juvenile or adult correctional facilities.²⁵ Meanwhile, correctional confinement typically costs \$200 to \$300 per youth per day, far more than even the most intensive home- and community-based treatment models.

In addition to their ineffectiveness, juvenile correctional facilities have shown a persistent propensity toward shocking and sometimes pervasive abuses against youth. In California, reports surfaced in 2004 showing that violence was epidemic in state juvenile facilities. Some youth were being isolated as much as 23 hours per day, while others were locked inside mesh cages in their classrooms.²⁶ In Texas, the state correctional agency remains in turmoil because of revelations about sexual abuses of youth by staff.²⁷ Nationwide, 13,000 cases of abuse were reported in juvenile institutions from 2004 to 2007.²⁸ In some cases, such abuses are the predictable result of shortsighted workforce policies—low wages, poor

training, minimal supervision, no incentives—that contribute to high rates of turnover in very stressful jobs. But workforce issues are only part of the explanation. The disturbing frequency of abuses within youth correctional facilities across jurisdictions and over time begs the question whether these institutions are inherently prone toward abuse. The U.S. Department of Justice has filed suit to protest conditions of confinement at juvenile facilities in 11 states, and public interest lawyers have litigated conditions in many others.

Even when correctional facilities protect their wards from abuse, research shows that incarceration can seriously damage youth's chances for future success. A successful transition from adolescence to adulthood requires youth to acquire education and skills, build a social network, and develop self-discipline and personal autonomy. Incarceration undermines young people's opportunities to meet most of these challenges. According to a research network assembled by the John D. and Catherine T. MacArthur Foundation, “Only 12 percent of formerly incarcerated youth had a high school diploma or GED by young adulthood.... Only about 30 percent were in either school or a job one year after their release.... and they are more likely to be divorced and to bear children outside of marriage.”²⁹ Because Hispanic and, particularly, African-American youth are severely overrepresented in the correctional population, these life-altering outcomes clearly affect youth of color disproportionately.

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In addition to the 69,000 youth held daily in correctional placements, another 26,000 youth per night are confined in juvenile detention centers awaiting adjudication hearings or pending placement in a corrections facility or residential program.⁵⁰ Less than one-third of these detainees are charged with serious violent offenses; two-thirds, however, are black and Hispanic. Being detained prior to adjudication increases the odds that a young person will be sentenced to a correctional facility. In the long run, detention limits young people's educational progress, jeopardizes their mental health, and lowers their future employment rate.⁵¹

3. Juvenile justice systems too often ignore the critical role of families in resolving delinquency.

Because youth are so influenced by peers, rapidly expanding their personal autonomy and asserting their independence, it is easy to assume that parents and families no longer exert a powerful influence on adolescents. Nothing could be farther from the truth. An overwhelming body of research and experience shows that parents and families remain crucial and that effectively engaging and supporting parents is pivotal to successful youth development.

Unfortunately, most juvenile justice systems are more inclined to ignore, alienate, or blame family members than to enroll them as partners. In a recent three-state survey of parents with court-involved children, many reported feeling blamed or looked down on by the juve-

nile justice systems. Surveyed parents complained about being excluded from legal decisions made on their children's behalf; alienated from the process by complex language and court procedures; frustrated by the failure of probation officers to reach out and keep them informed; and disappointed in the lack of support when youth re-integrate into the community following confinement.⁵²

This failure to engage parents is self-defeating, given developmental psychologists' consistent findings that "caring, committed, and supportive parents...provide a mix of structure and freedom that facilitates adolescents' healthy psychosocial development and their transition to adulthood."⁵³ For example, parental or family involvement is critical for youth with mental health problems, to facilitate consistent participation in counseling and appropriate medication. In addition, parents can play crucial roles in introducing their children to the labor market, a key milestone in the transition to adulthood.

Since 1996, the Center for the Study and Prevention of Violence has examined research on more than 600 strategies for preventing and treating youth violence. Thus far, only 3 approaches aimed at already delinquent youth have been certified as "blueprint models," meaning that they've shown significant positive results in repeated scientific studies. All 3 interventions work intensively with parents and other family members, not just with youth themselves. Multisystemic Therapy and Functional Family Therapy both pro-

vide intensive short-term family therapy following strict research-driven protocols. Multidimensional Treatment Foster Care temporarily places troubled youth with specially trained foster families while counseling their parents.⁵⁴ All 3 models have dramatically lowered recidivism and future incarceration rates in repeated trials over 20 years. All 3 cost far less than incarceration and return several dollars in benefits for every dollar spent to deliver services.⁵⁵

4. The increasing propensity to prosecute minor cases in the juvenile justice system harms youth, with no benefit to public safety.

Research indicates that some level of delinquent behavior is a normal and predictable part of adolescence, but the vast majority of youth grow out of their delinquency without any assistance, intervention, or punishment. Why, then, have more youth been ensnared in the formal justice system in recent years?

From 1995 to 2004, the national juvenile arrest rate for serious property and violent crimes declined 45 percent, and the homicide arrest rate plummeted 70 percent.⁵⁶ Yet, in this same period, the numbers of youth adjudicated delinquent, placed into secure detention, and sentenced to probation all grew.⁵⁷ Clearly, our juvenile courts are prosecuting many youth for misconduct that was previously handled informally. For example, more than twice as many youth were adjudicated for disorderly conduct in 2004 than in 1995.⁵⁸

One factor propelling this dramatic increase in minor court cases has been

"zero tolerance" policies in our nation's schools.³⁹ Since these policies were implemented (and police officers were deployed at schools to enforce them), many courts have experienced substantial increases in delinquency cases originating in schools.

Increased reliance on juvenile courts to address relatively minor misbehavior is worrisome for three reasons. First, though most youth who enter the justice system for minor offenses are, at worst, initially sentenced to probation, they can easily wind up in a juvenile detention or corrections facility if they violate probation rules. Nationally, one of every nine youth in juvenile correctional centers in 2003 was committed for a technical (non-criminal) probation violation.⁴⁰ Second, involvement in the justice system can cause lasting psychological harm, lowering young people's sense of competence and their aspirations for the future, and leading them to gravitate more toward deviant peers.⁴¹ Third, once youth have a juvenile record, even for a minor offense, they are treated more harshly for future offenses, increasing the likelihood that they will spiral deeper into the juvenile corrections system.⁴²

Like so many other strands of our nation's response to adolescent misbehavior, zero tolerance policies have affected students of color disproportionately. And, like so many other juvenile policies, the overwhelming evidence shows that such policies are counterproductive: After a comprehensive review, the American Psychological Association

concluded in 2006 that zero tolerance policies are associated with more, not less, misbehavior; and lower, not higher, academic achievement.⁴³

5. Juvenile justice has too often become a dumping ground for youth who should be served by other public systems.

Youth with mental health problems and learning disabilities, as well as those in foster care or with child welfare case histories, are increasingly being steered into the juvenile justice system, including its secure institutions. These youth face higher risks of delinquency related to their disability or disadvantage. For example, though estimates vary significantly, research suggests that court-involved teens are two to three times as likely to suffer mental health conditions as youth in the population at large.⁴⁴ Yet, the dramatic overrepresentation of high-need youth in the juvenile justice system also reflects serious shortcomings in other child-serving systems and a troubling propensity of those systems to abandon youth to juvenile justice.

As one leading mental health expert recently noted, "During the 1990s, state after state experienced the collapse of public mental health services for children and adolescents.... The juvenile justice system soon became the primary referral for youths with mental health disorders."⁴⁵ Similarly, a disproportionate share of public school students referred to juvenile justice under zero tolerance policies are youth with educational disabilities (and related behavior

problems), suggesting that schools too often rely on court interventions in responding to the behavior problems of students with special needs.⁴⁶

Child welfare agencies often terminate services to adolescents in foster care who get arrested or adjudicated delinquent, leading these youth to suffer harsher outcomes than other court-involved teens. In New York City, a 1998 study found that following arrest, foster youth were more likely to be detained than other youth.⁴⁷ In Los Angeles, a 2007 study found that youth from the child welfare system are far more likely than their peers to be placed in residential facilities following a delinquency adjudication.⁴⁸

The collective experience of girls provides a powerful case in point regarding the ways in which juvenile justice has become a default repository for low-risk, but high need, children. To an extraordinary extent, girls in juvenile justice are likely to be past victims of physical, sexual, and/or emotional abuse. Their family histories are often characterized by extreme stress and chaos. An alarming percentage suffer mental health conditions, ranging from depression to post-traumatic stress disorder (PTSD); and many use drugs or alcohol to escape these troubled realities. Girls are far more likely than boys to be referred to juvenile justice for such behaviors as running away or truancy, which, while risky and undesirable, pose primarily personal, rather than public safety, risks. During the 1990s, girls' admissions to secure detention rose 50 percent.

Youth with mental health problems and learning disabilities, as well as those in foster care or with child welfare case histories, are increasingly being steered into the juvenile justice system, including its secure institutions.



Clearly, many courts are using detention to “protect” or provide services to these girls, even though detention centers were neither designed nor equipped to offer meaningful treatment.⁴⁹

6. System policies and practices have allowed unequal justice to persist.

During adolescence, youth of all races and ethnicities become involved in violence, property crimes, and other delinquent behaviors, with only modest differences in the frequency and severity of their lawbreaking. Specifically, confidential youth surveys show that compared with white youth, African-American teens commit slightly more violent crime (36 percent versus 25 percent of boys commit at least one violent offense by age 17),⁵⁰ about the same amount of property crime, and less drug crime.⁵¹ Yet African-American youth are arrested at dramatically higher rates than white youth for all types of crime and, once arrested, they are...

- more likely to be detained;
- more likely to be formally charged in juvenile court;
- more likely to be placed into a locked correctional facility (and less likely to receive probation), once adjudicated;
- more likely to be waived to adult court; and
- more likely to be incarcerated in an adult prison, once waived to adult court.⁵²

Because they are treated more harshly at each of these stages, African-American teens face an immense cumulative disadvantage. Whereas African Americans comprise just 16 percent of the total juvenile population nationwide, 38 percent of youth in juvenile correctional institutions and 58 percent of youth sentenced to prison are African American.⁵³ Citing these data, a National Council on Crime and Delinquency study declared in 2007 that “while equal justice under the law is the foundation of our legal system, and is carved over the entrance to the U.S. Supreme Court, the juvenile justice system is anything but equal for all.”⁵⁴

Could these disproportionate outcomes really be just a function of higher offending rates by youth of color? Analyses over the past two decades have repeatedly discounted this explanation. For example, after reviewing more than 150 studies, one leading juvenile justice scholar found “incontrovertible” evidence that racial bias played a part in the overrepresentation of youth of color in the juvenile justice system. “The issue is no longer simply *whether* whites and youths of color are treated differently,” she wrote. “Instead, the preeminent challenge for scholars is to explain *how* these differences come about.”⁵⁵

Likewise in the mental health, special education, and child welfare systems, youth of color fare worse than white youth. They are more likely than their white peers to be suspended or expelled, and less likely to receive mental health treatment. And, racial and ethnic

How long would society tolerate continued adherence to ill-conceived policies and discredited practices if the majority of the juvenile justice caseloads were not poor youth of color?

disparities in child welfare caseloads mean that youth of color suffer disproportionately when these agencies fail to sustain services to their court-involved clients.

The evidence of disparate treatment of youth of color in juvenile justice raises a fundamental question: Would we be prosecuting more youth in adult courts, confining them in unconstitutional facilities, disregarding the potential power of families to redirect their children, and dumping them into court or detention supposedly to receive treatment if the youth in question were white and privileged? Conversely, how long would society tolerate continued adherence to ill-conceived policies and discredited practices if the majority of the juvenile justice caseloads were not poor youth of color?

A Road Map for Reform

Our nation's current approach to juvenile justice is costly, discriminatory, dangerous, and ineffective. Fortunately, alternative policies, practices, and programs have emerged that have the potential to fundamentally remake our juvenile justice systems and greatly improve the odds of success for troubled youth. Moreover, most of these alternatives have already been implemented effectively, providing a clear and compelling road map for reform.

Implement Developmentally Appropriate Policies and Interventions

As we noted, virtually every state amended its laws during the 1990s to

increase the number of youth transferred to criminal court and tried as adults. They did so based on the assumptions that trying more youth as adults would reduce crime and that juvenile courts were incapable of handling serious youth offenders. Today, we know that these assumptions were incorrect. Youth tried and punished as adults are more likely to recidivate, and laws to transfer more youth to adult courts and corrections do not lead to lower juvenile crime rates.

Until recently, however, this evidence had not been sufficient to counter the conventional wisdom that, politically speaking, revising these punitive policies would be unpopular with voters and expose elected officials to charges of being soft on crime. Fortunately, that is beginning to change.

In 2005, the Illinois legislature repealed a provision of its laws that required transfer to the adult system of all youth accused of drug crimes in or around public schools or housing projects. The law had shifted hundreds of 15- and 16-year-olds into adult courts. After public hearings revealed that two-thirds of these youth were low-level offenders, and 97 percent were youth of color, the legislature voted unanimously to repeal the mandatory transfer requirement and allow juvenile court judges to decide when transfer is merited in individual cases.⁵⁶ Several other states, including Arizona, Delaware, and Virginia, have also enacted more limited transfer provisions (e.g., which offenses are excluded from juvenile court) during the past 2 years.⁵⁷

In light of new evidence on brain and adolescent development showing that youth are still maturing as late as their early 20s, some states are considering legislation to raise the maximum age of juvenile court jurisdiction. Until this year, 3 states (Connecticut, New York, and North Carolina) treated all 16-year-old offenders as adults, while 10 others prosecute and incarcerate 17-year-olds similarly. In a major breakthrough, Connecticut raised the age of juvenile court jurisdiction to 17 in 2007, joining the 37 other states already at this age limit. Because of Connecticut's change, nearly 8,000 accused youthful offenders will now be tried in juvenile courts and, if found delinquent and confined, placed in juvenile, rather than adult, correctional programs.⁵⁸ Illinois and North Carolina are actively considering similar statutory changes.

At present, juveniles can be sentenced to die in prison (that is, serve life without parole) in 42 of 50 states. In 2006, Colorado changed its laws to preclude "life without possibility of parole" for juveniles. Now, several other states are considering similar reforms.

Looking forward, every state should embrace the evidence and sharply limit the number of youth transferred to adult courts. Like Illinois, states should reexamine automatic offense-based transfer provisions and either repeal them outright or at least eliminate those provisions that sweep many first-time or low-level offenders into the adult system. Following the logic applied by the U.S. Supreme Court to ban capital

punishment for crimes committed before age 18, all states should consider banning life sentences without parole for crimes committed by juveniles. Finally, given the dire consequences of placing youth on sex offender registries and the lack of any crime prevention benefits, leaders at both the federal and state levels should either repeal rules requiring youth to be listed on permanent registries or—at the very least—limit these listing requirements to youth who've committed the most serious crimes of rape or violent sexual assault.

An effective justice system for youth requires more than reducing transfers to adult courts or raising the age of majority. It also demands more vigorous and comprehensive legal representation. As punishments meted out by juvenile courts have increased, the stakes for court-involved youth have gotten much higher. And, since adolescents do not have the same capacities as adults, many can't aid in their own defense or understand their rights as adults do. Finally, many youth in the delinquency court face legal or administrative issues beyond their delinquency cases. They may be in foster care, need special education advocacy, or be at risk of eviction from public housing because of an arrest.

Sadly, as the National Juvenile Defender Center has documented in recent reports, few jurisdictions provide adequate defense services for indigent youth in delinquency courts, much less the kind of holistic, sustained representation that these youth need.⁵⁹ At a minimum, states should increase fund-

ing and raise their standards for juvenile defender services. Optimally, states and localities should study and emulate the **Children and Family Justice Center at Northwestern University Law School**, the **Neighborhood Defender Service of Harlem**, or **Boston College Law School's Juvenile Rights Advocacy Project**. These programs offer innovative, comprehensive representation for justice-involved youth.

Reduce Reliance on Secure Confinement

More than 35 years ago, Massachusetts' youth corrections commissioner, Dr. Jerome Miller, grew convinced that large secure institutions were inherently abusive and unsafe, damaged the prospects of young wards, and failed miserably to improve public safety. Virtually overnight, Massachusetts released 1,200 confined youth to community supervision, treatment, and, in a few cases, alternative residential care. Subsequent evaluations revealed that this radical and sudden depopulation did not unleash the predicted juvenile crime wave. In fact, compared to other states, Massachusetts enjoyed equal or lower recidivism rates and significantly reduced public expenditures, years after its secure youth corrections facilities were shut down.⁶⁰

Given their histories of abuse, high recidivism rates, poor youth development outcomes, and huge expense, continued heavy reliance on detention and corrections facilities makes little objective sense. Only a minority of

youth confined in juvenile facilities have offending histories that imply the need for locking them up. An analysis of more than 50,000 youth in 28 states during the 1990s, for example, found that just 14 percent had committed serious violent offenses.⁶¹ More recently, a study of the District of Columbia youth corrections systems found that—prior to a major reform effort launched in 2005—just 17 percent of confined youth were serious violent offenders.⁶² Most important, from Massachusetts and a host of other jurisdictions, we now have proof that detention and corrections populations can be reduced substantially without jeopardizing public safety.

The **Juvenile Detention Alternatives Initiative (JDAI)** has been the Casey Foundation's flagship juvenile justice reform initiative for 15 years. Today, JDAI is being implemented in half the states and the District of Columbia, in almost 100 local jurisdictions, making it the most widely replicated juvenile justice reform initiative in decades.

Many JDAI sites have dramatically reduced the average daily population in secure detention, in some cases by as much as two-thirds. Employing objective risk-screening instruments, non-secure alternatives-to-detention programs, expedited case processing, and other strategies, local JDAI sites ensure that only those youth who pose significant public safety risks are detained, and only for the time needed to adjudicate their cases.

Many JDAI sites have been able to redeploy taxpayer dollars from detention

Most JDAI sites are now better able to identify which youth really pose significant risks, and they are focused on results—implementing policies and practices based on public safety outcomes, not just political rhetoric or programmatic hype.

facility operations to more positive community-based interventions. In Pierce County (Tacoma), Washington, for example, county officials closed 50 beds in their secure facility and allowed the juvenile department to use all of those funds to finance alternatives-to-detention programs.

Detention reform in JDAI sites has had a ripple effect on participating jurisdictions' overall use of confinement: As detention use decreased, so did the numbers of youth committed to state correctional facilities or other out-of-home placements. For example, Cook County (Chicago), Illinois, reduced the number of youth committed to state confinement from more than 900 in 1996 to 400 in 2006, and it slashed the population in group homes and other residential treatment centers from a monthly average of 426 in 1996 to just 10 youth in 2007.

Most JDAI sites have improved their public safety results while reducing confinement. How? They are now better able to identify which youth really pose significant risks, and they are focused on results—implementing policies and practices based on public safety outcomes, not just political rhetoric or programmatic hype.

Recently, a handful of states have sharply reduced their populations in youth corrections, without any noticeable uptick in juvenile crime. California is the most noteworthy example. In 1995, the California Youth Authority (CYA) confined more than 10,000 juveniles in 11 highly secure facilities. When

abusive conditions in these facilities were publicly exposed in 2004, many California counties began to cut back on state commitments, with no evidence of sacrifices in public safety. In 2007, with CYA still unable to comply with court-ordered reforms and with costs soaring, the governor and state legislature approved a "realignment" law that precludes state commitments for all but those convicted of the most serious and violent offenses. As a result, by 2010, California's facilities will hold only about 1,500 youngsters, a reduction of 40 percent from 2007 levels and of more than 85 percent from the all-time high. The new law provides California counties with nearly \$100 million per year to support local programs for the youth who will no longer be committed to state institutions.⁶³

In 2002, Louisiana's juvenile corrections agency held approximately 1,600 youth in juvenile facilities that the U.S. Department of Justice declared were "unlawful" and "endanger the health and welfare of the juveniles." An analysis by the Casey Strategic Consulting Group found that many incarcerated youth were low risk, that confinement rates varied widely across the state's parishes, and that youth of color were disproportionately punished. Through a series of reforms, Louisiana reduced its incarcerated population to only 600 youth in 2006. Though the dislocations caused by Hurricanes Katrina and Rita make impact measurement complicated, there is no evidence that the decreased corrections population negatively affected Louisiana's juvenile crime rate.

Increase Reliance on Effective Community-Based Services

A responsible reduction of reliance on confinement entails the creation of a continuum of community-based youth development services and supervision options for delinquent youth. Although all jurisdictions offer probation, it too often amounts to perfunctory supervision and few positive youth development opportunities. Most jurisdictions have some programming, like anger management classes or community service. However, few sites offer an integrated continuum of resources to ensure that youth are placed in programs that improve the odds that they will desist from delinquency and progress personally. Indeed, in most jurisdictions, so-called alternative programs often "widen the net" of social control, rather than responsibly divert youth from confinement.

During the past two decades, a variety of program models have emerged that effectively expand system options beyond the traditional mainstays of training schools or probation supervision. Most notable are the **evidence-based programs: Multisystemic Therapy (MST)**, **Functional Family Therapy (FFT)**, and **Multidimensional Treatment Foster Care (MTFC)**. These models have consistently produced far better results, such as lower recidivism and improved school performance, than traditional juvenile justice interventions. They are gradually spreading through state and local mental health and juvenile justice systems and now

serve an estimated 40,000 delinquent and otherwise troubled youth per year.⁶⁴ However, even in jurisdictions where such programs have been adopted, they often remain small-scale pilot projects in otherwise unreformed systems.

In addition to these evidence-based programs, an array of other non-residential alternative programs have been implemented over the past couple of decades. These include **wrap-around services** and intensive case management and supervision services, such as those conducted in many jurisdictions by **Youth Advocate Programs**, **Southwest Key**, and **North American Family Institute**. Unfortunately, because the lion's share of juvenile justice funding remains committed to institutional care and traditional probation supervision, these programs typically operate at a modest scale, and they have not been subjected to rigorous evaluations.

Programs alone, however, are not enough. Appending even good programs to fundamentally unsound systems will not work. Alternative programs must be supported by smart decisions, timely case processing, accurate information systems, and quality supervision. An effective continuum of services must be designed strategically. Alternatives to detention, for example, should accomplish detention's main purposes: maximizing court appearance and minimizing pretrial rearrest rates. Alternatives-to-incarceration programs should focus on a broader range of goals: addressing mental health and substance abuse treatment needs;

A responsible reduction of reliance on confinement entails the creation of a continuum of community-based youth development services and supervision options for delinquent youth.

fostering academic progress; providing youth development opportunities; and, of course, maintaining public safety.

To divert youth from pretrial detention, JDAI sites have demonstrated that a simple continuum of home supervision, day or evening reporting centers, and some shelter beds or foster homes (for youth who can't return home) can make a big difference. When data analyses revealed that many detention beds were occupied by youth who were not complying with their probation orders, Cook County contracted with community organizations to establish a network of evening reporting centers to divert probation violators from detention. The centers are open when youth are most likely to get into trouble (from 3 pm to 9 pm) and are located in high-need neighborhoods where many court-involved youth reside. Cook County reports that about 9 out of 10 youth successfully complete their evening reporting center requirements.

Since launching *Project Zero* in 2003, the New York City Department of Probation has enrolled more than 1,700 court-involved youth in new alternatives-to-incarceration programs, and it has diverted thousands of misdemeanor offenders from formal prosecution in juvenile court. From 2004 to 2007, the number of incarcerated New York City youth declined 23 percent, and most youth in the new community supervision programs are remaining crime-free and avoiding subsequent placements. *Project Zero* has saved city taxpayers \$11 million.⁶⁵ New York City's Admin-

istration for Children and Families also launched a new *Juvenile Justice Initiative* in 2007 to steer foster youth facing delinquency charges into evidence-based community programs, rather than correctional facilities. Preliminary reports indicate that fewer than 35 percent of the initiative's first 275 youth have been rearrested or violated probation.⁶⁶

Because girls come to juvenile justice through different pathways and have needs different from boys, providing effective gender-specific services is an increasingly important challenge for community programming today. While still an evolving area of practice, some promising models have emerged. One of the earliest and now most experienced agencies, *PACE Center for Girls, Inc.*, uses a strength-based approach and reports positive results, including reduced recidivism and improved school success, employment, and self-sufficiency. *PACE* believes that one secret to its success is "understanding the relationship between victimization and female juvenile crime, then creating a safe, nurturing environment for these girls."⁶⁷ *PACE* offers education, gender-specific life management skills, and support for strengthening intergenerational ties, plus 3 years of follow-up services.

San Francisco's *Center for Young Women's Development* (CYWD) is led entirely by young women and works extensively with detained and incarcerated girls. CYWD conducts weekly workshops in juvenile hall, provides case management and courtroom advocacy services to those with active cases,

offers reentry seminars and employment opportunities, and provides health and wellness services as part of its overall healing environment. Since its founding, CYWD has served several thousand juvenile justice-involved girls in the Bay Area. Ninety-two percent of participants in CYWD's post-release support groups (known as *Sister Circles*) did not reenter the juvenile justice system.⁶⁸

Effective community-based programming is also crucial for youth returning home following a correctional placement. Indeed, this "aftercare" period is one of acute vulnerability, as youth are again exposed to the negative influences that initially led them astray. Yet, in most jurisdictions, meaningful transition support is scarce. Experience shows that even where offered, aftercare services seldom succeed unless they engage families and begin well before the young person exits the correctional facility.

One successful model, *Family Integrated Transitions* (FIT), serves youth offenders with substance abuse and mental health problems in six Washington state counties. FIT combines the evidence-based, family-focused Multisystemic Therapy model with additional outreach and treatment support both for youth and their families. The program begins working with youth 2 months prior to release and continues for 4 months after release. A 2004 evaluation found that youth who participated in FIT were one-third less likely (41 percent versus 27 percent) to be reconvicted of a felony within 18 months of release than youth in a comparison

group. The evaluation estimated that FIT saved taxpayers \$3.15 for every \$1.00 invested.⁶⁹

Ensure Safe, Healthy, Constructive Conditions of Confinement

No matter how successful the efforts to reduce reliance on secure juvenile detention and corrections facilities or to realign juvenile justice systems, there will remain some youth, and some crimes, requiring some period of confinement. For those youth, and for the staff responsible for their custody and care, we have an obligation to ensure that conditions inside these facilities meet constitutional requirements. Moreover, they should be places where none of us would fear for the safety and well-being of our own children, were they to be incarcerated.

Given the dismal record compiled by juvenile institutions over the past century, claims for their therapeutic value should always be viewed with skepticism. However, one youth corrections system stands out from the others—the **Missouri Division of Youth Services**. All of Missouri's facilities are small, most with fewer than 40 beds, and feature "normalized" environments: no cells, no uniforms, no shackles or handcuffs. Youth workers are highly motivated and well trained; most have a college degree; and each youth is assigned a case manager who oversees the case from admission through discharge, ensuring continuity of care and increased accountability for youth outcomes. The network of regional facilities

keeps youth close to their families and allows case managers to engage families from the moment of commitment, rather than waiting until shortly before discharge (as is the case in many states). A series of community-based programs, including day treatment and proctor homes, allow for gradual transitions from institutional care to home life.⁷⁰

With this approach, about 70 percent of Missouri's former wards avoid recommitment to any correctional setting 3 years after discharge, far better than most states, even though Missouri spends less per child on youth corrections than most others. Finally, unlike many states, Missouri's facilities have not been the subject of litigation since the closure of its 650-bed training school more than 25 years ago.⁷¹ Based on these results, the District of Columbia, Louisiana, and several other jurisdictions have begun implementing the "Missouri model."

Local detention centers, which hold youth for short periods prior to adjudication, face different challenges. To improve these facilities, Casey's JDAI sites have implemented a "self-assessment" approach that combines high standards, increased transparency, and broad stakeholder oversight to identify (or prevent) shortcomings in conditions of confinement.⁷² This new, localized approach to monitoring and addressing conditions of confinement has yet to be carefully evaluated, but its potential seems self-evident: If a broader range of interested parties regularly oversee conditions,

it is less likely that the circumstances in detention centers will become dangerous or unhealthy.

Another promising approach to improving conditions of confinement in juvenile institutions involves **Performance-based Standards (PbS)**. Developed by the Council of Juvenile Corrections Administrators (CJCA), PbS is now being implemented in 184 facilities in 28 states.⁷³ PbS is a management tool that provides youth corrections administrators with frequent feedback on key aspects of facility operations. It differs from previous approaches because it focuses on actual performance—what's going on in the facilities—rather than written policies or procedures. PbS tracks key indicators, like the use of restraints or isolation, to monitor what is happening to kids and staff behind the walls, and it gives facility administrators tools and encouragement to continually improve conditions and programming. In 2004, PbS won a prestigious Innovations in American Government Award from Harvard University's Kennedy School of Government.

Strengthen and Empower Families to Help Youth Succeed

One of juvenile justice's most self-defeating shortcomings is its disconnection from the families of the youth it serves. The majority of juvenile justice interventions focus only on the young person, ignoring family context. Systems have long operated as if a 10-minute office visit, twice a month, could

In some jurisdictions, family participation in juvenile justice decision making is being ramped up, creating opportunities for system personnel to better understand and take advantage of family strengths in case planning and intervention.

influence a child's behavior more than family members' support and reinforcement.

Fortunately, this situation might be changing. A growing number of jurisdictions are implementing evidence-based programs (MST, FFT, and MTFC) that focus on the family context, seeking to modify youth behavior through changes in family environment and relationships.

In some jurisdictions, family participation in juvenile justice decision making is being ramped up, creating opportunities for system personnel to better understand and take advantage of family strengths in case planning and intervention. In Santa Cruz County, California, for example, the local probation agency is using a form of family conferencing, the **Placement Screening Committee**, to develop dispositional plans in its most serious cases. Families identify their (and their child's) strengths and issues and discuss victim impact and public safety concerns. Then, families receive lists of appropriate resources to develop a comprehensive plan for their children. Santa Cruz personnel report that family-driven dispositional plans are more comprehensive and more likely to be implemented than staff-driven plans. Between 1996 and 2005, Santa Cruz reduced state commitments and residential placements by 71 percent using this type of innovative family-focused planning.

Recently, Santa Cruz began hiring **Family Partners** to help families navi-

gate the juvenile court and probation systems. Family Partners, all of whom have had children in the juvenile justice system, explain court and probation expectations and procedures, conduct outreach to community programs, and assist families participating in court conferences, among other activities.

In Louisiana, parents have organized themselves to influence that state's juvenile justice reform agenda. A nonprofit organization—**Families and Friends of Louisiana's Incarcerated Children (FFLIC)**—initiated as part of the campaign to close the notoriously dangerous Tallulah Youth Corrections Center, conducts outreach to families; investigates complaints about conditions of confinement; and, most important, serves as the collective voice of parents who otherwise are rarely heard by policymakers or system administrators. FFLIC members routinely testify before government bodies and participate in reform initiatives like JDAL. They also demonstrate; conduct petition campaigns; and generally agitate as needed to bring attention to abuses, injustice, or plain old poor practice.

Keep Youth Out of the System

Far too many youth end up in the juvenile justice system inappropriately or unnecessarily, either because their needs are not addressed by public systems better positioned to serve them, or because they are prosecuted for relatively minor, common adolescent misbehaviors. What can be done to minimize these inappropriate referrals?

In Bernalillo County (Albuquerque), New Mexico, the juvenile detention center became the *de facto* service venue for youth with serious emotional and behavioral disorders because the county lacked treatment alternatives. The situation became so acute that half the youth in detention—including many low-level offenders who posed little threat to public safety—were receiving psychotropic medications. Detention director Thomas Swisstack mobilized local leaders, who convinced state officials to amend New Mexico's Medicaid plan and negotiated with a behavioral health managed care provider to establish an outpatient clinic—the **Children's Community Mental Health Clinic**—where these youth could be served more appropriately. The clinic is open to all Medicaid-eligible children in the community; however, its greatest impact has been on court-involved youth. The mental health services helped Bernalillo reduce its detention population by 45 percent from 2000 to 2006. And the money saved by closing detention housing units previously devoted to mental health cases has been reallocated to sustain the clinic.

Though it remains uncommon, a number of localities have demonstrated the benefits of effective coordination between juvenile justice and child welfare agencies. Before the Vera Institute of Justice and the Administration for Children's Services launched **Project Confirm** in New York City, foster care youth were far more likely than other youth to be detained following arrest.

By assigning staff to review new delinquency cases, Project Confirm identified foster care youth early in their detention and took immediate steps to find them new placements. As a result, among those accused of less serious offenses, the disparity in detention rates for foster care and other youth disappeared completely.⁷⁴ In both Tarrant (Fort Worth) and Bexar (San Antonio) counties, in Texas, a Child Protective Services liaison worker is stationed at the local probation office to coordinate services for youth currently in foster care, as well as those with histories of abuse and neglect. They expedite release from detention when no adult appears to take custody of a youth, and they work with court and probation staff to develop appropriate service plans for foster youth who might otherwise penetrate deeper into the justice system.⁷⁵

To prevent youth with special education needs from being pushed out of schools as a result of behavioral problems, the Cook County Circuit Court's Juvenile Probation and Court Services Department established an **Educational Advocacy Unit** to help parents receive appropriate individualized education plans for their court-involved children. The unit also monitors cases to ensure that schools are complying with the plans as mandated under the Individuals with Disabilities Education Act.

In five Washington state counties, a legal advocacy project called **Team-Child** is also reducing inappropriate referrals to juvenile justice. TeamChild staff document the mental health,

special education, and other needs of youth at risk of delinquency referrals and help break down any barriers preventing them from accessing services. An early evaluation of TeamChild found that participants were 20 percent less likely than a control group to be arrested for a felony by age 25.⁷⁶

Clayton County, Georgia, a JDAI site, employs an interagency planning process to reduce court involvement and pre-adjudication detention for youth with unmet needs. **F.A.S.T. Panels (Finding Alternatives for Safety & Treatment)** comprise juvenile court personnel, service providers, and other stakeholders, who meet each morning. Before detention hearings commence, they review the cases of youth appearing in court that day and determine the supervision, services, and supports needed to safely release youth from secure custody. Parents participate in these conferences, which helps reveal unmet needs and ensure that adults at home are actively monitoring their children's behavior. Release rates at initial detention hearings doubled once the F.A.S.T. Panels started, and Clayton County has reduced its average daily detention population by more than 50 percent.

Clayton County juvenile justice officials have also worked effectively with area schools to reduce delinquency referrals. Between 1995 and 2003, school-originated delinquency cases increased tenfold (from fewer than 100 to approximately 1,100) as a result of zero tolerance policies. Presiding Juve-

nile Court Judge Steven Teske presented data to school officials documenting this dramatic caseload growth and demonstrating how court-involved students were more likely to recidivate than those whose disciplinary problems were addressed informally. To help school officials respond to student misbehavior, the judge offered to place probation officers at their facilities and train school personnel in restorative justice interventions. In 2004, the juvenile court and the schools formally established the **School Referral Reduction Program**. School referrals to the delinquency court have decreased by 68 percent since then.

Finally, though status offenders are now far less likely to be prosecuted in juvenile courts, many jurisdictions continue to bring these cases to court and then detain or incarcerate youngsters who violate court orders. In Multnomah County, Oregon, for instance, law enforcement officers were bringing almost 1,400 legally non-detainable cases to the local detention center each year because they had no other place to take them. To remedy the problem, a local nonprofit youth-serving organization worked with the county Department of Community Justice and police to establish a **Juvenile Reception Center**. Here, caseworkers, rather than court or probation personnel, address these cases. At the Juvenile Reception Center, youth are reunited with their families and referred to appropriate services, generally without formal court intervention. The center's convenient downtown location enables police



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officers to quickly return to patrol duties, freeing them from transportation and supervision of misbehaving youth.

Reduce Racial Disparities

Perhaps the most troubling characteristic of our nation's juvenile justice system is the shameful overrepresentation of youth of color. The problem is pervasive, and has often seemed intractable. Despite two decades of federally funded efforts to reduce "disproportionate minority confinement" and "disproportionate minority contact," most jurisdictions have made little progress beyond repeated documentation of the obvious.

However, through its participation in JDAI, Multnomah County, Oregon, became the first jurisdiction to produce substantial reductions in racial disparities within its juvenile justice system. When Multnomah began JDAI in the mid-1990s, youth of color were approximately 30 percent more likely than white youth to be detained following a delinquency arrest (42 percent versus 32 percent). By 2000, detention reforms and persistent leadership had reduced the odds of detention to 22 percent for *all* youth.⁷⁷

Multnomah County's progress was not accidental. First, the site rigorously implemented a variety of data-driven reforms—such as objective risk screening of arrestees, expedited case processing, and structured responses to probation violations—to eliminate unnecessary or inappropriate use of detention. Next, by repeatedly

reviewing system data, disaggregated by race and ethnicity, local leaders identified decision points where racial disparities were prominent and examined the underlying policies and practices that might contribute to them. When structural bias or the exercise of individual discretion placed youth of color at a disadvantage, they made changes, increased quality assurance, and introduced positive reinforcement to emphasize their commitment to racial equity. In addition, Multnomah officials report that determined leadership was critical in breaking the status quo that perpetuated racial imbalances.⁷⁸

In Santa Cruz County, California, another JDAI site, Latino youth stayed in detention considerably longer than their white counterparts at the project's outset. By examining case processing data, local officials determined that the absence of culturally appropriate dispositional programs for Latino youth was causing the delays.⁷⁹ Once probation officials had built partnerships with Latino organizations to provide relevant dispositional programming, lengths of stay began to equalize, and the average number of Latino youth in detention dropped from 34 in 1998 to 17 in 2007.⁸⁰

Efforts to combat racial inequalities in juvenile justice got a significant boost in 2002 when longtime juvenile justice advocate and civil rights attorney James Bell established the **W. Haywood Burns Institute for Juvenile Justice Fairness and Equity**, to help jurisdictions eliminate racial disparities in juvenile justice. The Burns Institute has worked in 30

sites nationwide to help local leaders analyze data, determine underlying drivers of disparities, and identify concrete actions to increase cultural competencies and eliminate the structural causes of disparities.

In their efforts to reduce racial disparities through detention reform, JDAI and the Burns Institute have learned a key lesson: To eliminate the disproportionate representation of youth of color in juvenile justice requires disciplined and sustained focus from a broad cross section of leaders (including champions of racial justice and community participants), all committed to reviewing every facet of the juvenile justice process—and every proposed reform strategy—through the lens of racial equity: What does this mean? Implementing data-driven policies and programs, for example, requires statistical analyses disaggregated by race and ethnicity. Objective screening instruments must be tested for unintended bias. Alternative programs should be geographically placed to enable participation by youth in segregated neighborhoods and operated by culturally competent organizations able to relate to distinct populations. Even conditions of confinement should be examined through this lens lest the staff, services, and physical environment of facilities remain alienating and unfamiliar to the youth in custody. For example, are there bilingual, bicultural staff members? Does the selection of food, personal hygiene products, reading materials, and program activities

reflect the diverse backgrounds of all confined youth?

Local officials must also make specific changes to ensure that their systems are culturally attuned to the youth they serve. Our nation's population has grown increasingly diverse, but the workforce serving those youth has not changed similarly. Youth for whom English is not their family's primary language, for example, are disadvantaged when navigating a system that is not multilingual.⁸¹ Santa Cruz County confronted this very problem when it began detention reform. Today, their probation workforce resembles its client population in race, ethnicity, and language.⁸²

Similar efforts must be made to strengthen the legal representation of youth. Youth of color are most likely to be represented by understaffed, underpaid, and undertrained public defenders. Absent effective legal guardians, teenagers cannot exercise their rights, mount strong cases, or advocate effectively for alternatives to incarceration.

Conclusion

After detailing the dire gaps between evidence and practice in our nation's juvenile justice systems, we have tried in the second half of this essay to spell out a series of reforms that could advance our nation's approach to juvenile justice. The case for each reform is compelling, but long lists can often be daunting, and their specifics sometimes mask the larger challenges that real change poses. Where to begin?

At the state and local levels, the crucial first ingredients are political will and leadership. Genuine progress requires real champions, as well as a broad commitment from multiple stakeholders and agencies. Otherwise, the narrow interests of individual bureaucracies and political partisanship are likely to prevent agreement on goals, strategies, and results.

Next, leaders must identify a starting point for their efforts. The reforms presented here would be difficult to implement en masse. In participating jurisdictions, our own JDAI has demonstrated the power of an "entry point" strategy: Focus on a particular system problem or issue, whose solution requires the adoption of principles, policies, and practices that can subsequently influence other components of the system. Indeed, one of JDAI's most promising developments has been the momentum it has generated for systemic changes well beyond detention reforms.

Third, change requires a strengthened focus on achieving results and on collecting and analyzing the data required to hold systems accountable for them. In too many jurisdictions, juvenile justice systems are not judged by the progress of their youth or the safety of communities. Funds and staff are provided even when youth recidivate at high rates, facilities remain unsafe, or children encounter racially disparate treatment. Many jurisdictions do not even bother to measure results. When they do, system officials may blame

lousy outcomes on the kids, disowning responsibility for the policies and practices so often at the heart of system failures. A results focus can change this dynamic, but it often requires investments in information technology and the analytical expertise necessary to use data to inform program improvement and innovation.

Though the policy, practice, and program reforms suggested here are ambitious and complex, they need not be costly. The real challenge in juvenile justice budgeting is not the size of the investments, but rather the quality. For instance, by redeploying existing resources in favor of more cost-effective strategies that produce better results, many JDAI sites have introduced multiple detention reforms without raising their total budgets. Many, in fact, have saved substantial sums.

Success in juvenile justice reform also requires focused efforts to strengthen the juvenile justice workforce. Be they probation officers, detention counselors, or public defenders, juvenile justice workers assume huge responsibilities, often without sufficient training, adequate compensation, or appropriate supports. We cannot substantially improve outcomes for vulnerable children and families if we don't first take the steps needed to recruit, train, and retain a qualified, motivated workforce.

While the "action" in juvenile justice occurs largely at the state and local levels, the federal government can and should make a crucial contribution.

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Though the policy, practice, and program reforms suggested here are ambitious and complex, they need not be costly. The real challenge in juvenile justice budgeting is not the size of the investments, but rather the quality.

Many states and localities lack the financial resources and technical know-how required to embrace needed reforms. They look to the federal government for guidance on how best to tackle juvenile justice challenges.

Since youth crime receded and the September 11th attacks transfixed the nation, the federal government's role in juvenile justice has suffered from inattention and drift. Funding levels have dropped precipitously; many remaining resources have been allocated to pet projects, rather than innovative programs; and the output of meaningful new federally funded research has slowed to a trickle. State plans, regardless of logic or outcomes, often fit easily under the broad umbrella of federal funding rules.

Fortunately, the key federal law guiding juvenile justice policy—the Juvenile Justice and Delinquency Prevention Act (JJDP)—is due to be reauthorized this year, offering a timely opportunity for political leaders to rethink and reinvigorate the federal government's role. As they draft the reauthorization, legislators should expand the federal government's efforts to disseminate evidence about, and encourage state implementation of, effective programs and practices.

Federal funding for juvenile justice should be substantially increased, and it should be targeted to support successful strategies and cost-effective programs. In addition, JJDP should require meaningful outcome measurements for all programs financed with

federal dollars; ban the use of federal funds to support models that have been proven ineffective; support state and local research and evaluation efforts; and encourage all states to measure recidivism of youth released from correctional facilities in a consistent manner. The federal government should also study the feasibility of a uniform data collection system to provide juvenile justice researchers and policymakers with information essential to good planning and practice.

Next, the federal government should promote aggressive efforts to reverse the persistent injustice of disproportionate treatment of minority youth and to reduce the alarming levels of abuse in correctional custody. The core mandate in JJDP for states to "address" disproportionate treatment should be strengthened and clarified, requiring states to analyze each stage of the juvenile court process and develop corrective action plans to reduce disparate outcomes. Federal legislation that currently inhibits litigation over conditions of confinement in juvenile institutions should also be changed. A strengthened federal juvenile justice act might require states to collect and report data on violent incidents inside youth corrections facilities, submit to outside monitoring, and adhere to performance-based standards.

Finally, Congress should reinforce its commitment to the original core protections of the JJDP—deinstitutionalization of status offenders, separation of juveniles from adult

offenders and adult facilities—and expand efforts to strengthen the juvenile justice workforce.

Whatever role the federal government plays in promoting reform, however, the ultimate responsibility lies with the state and local leaders who operate our nation's juvenile courts and corrections systems, along with their partnering community agencies and organizations. Only state and local leaders can seize the opportunities offered by our new knowledge about delinquency and its causes, our new insights into what works and doesn't work, and our new understanding of how to replicate model programs and accomplish major systems reforms. Only they can put this wealth of information to use and finally, more than a century after the founding of the juvenile court, realize the court's noble vision as a place where youth receive a measure of justice worthy of the name.

Douglas W. Nelson
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The Annie E. Casey Foundation

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Juvenile Justice (age range varies by state unless otherwise noted)				
	Estimated daily count of detained and committed youth in custody: 2006	Rate of detained and committed youth in custody (per 100,000 youth ages 10–15): 2006	Ratio of rates of youth of color to white* youth in custody: 2006	Percent of youth in custody for non-violent offenses: 2006
United States	92,854	125	3:1	66
Alabama	1,752	201	3:1	78
Alaska	363	145	3:1	77
Arizona	1,737	117	2:1	77
Arkansas	813	120	3:1	72
California	15,240	119	3:1	66
Colorado	2,034	152	2:1	56
Connecticut	498	114	8:1	69
Delaware	303	135	7:1	64
District of Columbia	339	294	4:1	63
Florida	7,302	165	2:1	70
Georgia	2,631	145	4:1	62
Hawaii	123	36	N.A.	78
Idaho	522	146	1:1	78
Illinois	2,631	62	3:1	59
Indiana	2,616	183	3:1	74
Iowa	1,062	163	3:1	69
Kansas	1,053	131	4:1	60
Kentucky	1,242	127	4:1	72
Louisiana	1,200	149	4:1	67
Maine	210	33	N.A.	63
Maryland	1,104	81	4:1	67
Massachusetts	1,164	77	5:1	55
Michigan	2,760	137	3:1	66
Minnesota	1,623	127	6:1	65
Mississippi	444	85	3:1	81
Missouri	1,293	128	4:1	67
Montana	243	104	3:1	64
Nebraska	735	169	4:1	81
Nevada	885	147	2:1	77
New Hampshire	189	67	4:1	52
New Jersey	1,704	50	8:1	64
New Mexico	471	47	3:1	76
New York	4,197	133	4:1	63
North Carolina	1,029	82	4:1	59
North Dakota	240	169	4:1	75
Ohio	4,149	143	4:1	61
Oklahoma	924	104	3:1	62
Oregon	1,254	111	2:1	49
Pennsylvania	4,323	138	7:1	72
Rhode Island	348	75	4:1	67
South Carolina	1,320	185	3:1	68
South Dakota	597	373	5:1	77
Tennessee	1,419	91	3:1	64
Texas	8,247	136	2:1	61
Utah	864	108	3:1	63
Vermont	54	50	N.A.	50
Virginia	2,310	107	4:1	61
Washington	1,455	88	2:1	61
West Virginia	579	123	3:1	69
Wisconsin	1,347	132	5:1	64
Wyoming	315	334	3:1	74

N.A.=Not Available.

*Non-Hispanic/Latino

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No grants are made to individuals or scholarships

Scope:

Higher and secondary education, hospitals, youth, libraries, marine life research, arts, cultural programs, museums, religion, family planning, learning disabilities, disabled, drug and alcohol abuse, family services, social services, international affairs, civic affairs, environment, conservation.

Grant/Funding Type:

Matching Funds. General purposes.

Application info:

Applications accepted. Submit letter with brief proposal. No deadline. Board meets in June and Nov. Notification can take up to 6 months. Publishes annual reports with application.

Bierman Foundation (Samuel D. & Rosaline K.)

Stephen Bierman, Trustee

108 E. 82nd St.

New York, NY 10028

EIN: 136163154

Grantmaker Type:

Private Foundation

Scope:

Jewish giving, performing arts, at risk youth, education, cancer research, arts, museums, homeless, disadvantaged.

Application Info:

Applications accepted. Submit letter. No deadline.

Claiborne Foundation (Liz)

C/o Melanie Lyons, Dir.

1440 Broadway

New York, NY 10018

Phone: (212) 626-5704

Fax: (212) 626-5304

EIN: 133060673

Sponsoring Company:

LIZ CLAIBORNE, INC.

Grantmaker Type:

Corporate Foundation

Eligibility Restrictions:

No grants are made to: programs outside the U.S., Religion, fraternal, or veterans groups, individuals, research, conferences, capital equipment, endowments, technical assistance or film, video, television or radio projects.

Scope:

Economic Self-sufficiency and Career Growth: help women and families in need gain their self-sufficiency through long term, broad-based solutions to poverty and homelessness, improve opportunities for woman through multi-dimensional job readiness, adult education, vocational training, career advancement, and enterprise development programs; Family Violence: comprehensive services to aid abused woman and children in their recovery, address the cause of violence and abuse against women and children, and work toward preventions; AIDS: enhance services to meet the special needs of HIV-positive woman and their children, increase access to effective education and preventions programs targeting women and girls; Child Development: expand opportunities for economically disadvantaged children and teens through innovative childcare and educational approaches, activities providing solid preparation for higher education and the world of work, help children meet their full potential through exceptional programs emphasizing intellectual development, personal growth and community involvement.

Grant/Funding Type:

Direct services.

Application Info:

Applications accepted. Submit proposal. Deadline is 6 weeks prior to board meeting. Board meetings are in March; May; Aug; Oct and Dec. Publish application guidelines.

Colgate-Palmolive Corporate Giving Program

Lexanne Hamilton, Contributions Admin.
300 Park Avenue
New York, NY 10022
Phone: (212) 310-2000
Sponsoring Company:
COLGATE-PALMOLIVE COMPANY

Grantmaker Type:

Direct Corporate Giver

Eligibility Restrictions:

No grants are made to: political, fraternal or religious activities, or individuals.

Scope:

Emphasis is on the empowerment, enhancement and services to the educational needs of at risk youth and minorities. Education, arts, cultural programs, health, hospital and youth, minorities, civic affairs, welfare, social services, community development, community funds. Recent programs include: Youth for America, Women's Games, and America's Promise.

Grant/Funding Type:

Annual campaigns, Employee matching gifts, in-kind gifts, Use of Facilities.

Application Info:

Applications accepted. Submit query letter (2 page limited). No deadline. Publishes application guidelines.

Cummings Foundation, Inc. (Nathan)

C/o Charles R. Halpern, Pres.

475 10th Avenue 14th FL

New York, NY 10018

Phone: (212) 787-7300

Fax: (212) 787-7300

Internet: www.ncf.org

Email: info@cummings.ncf.org

EIN: 237093201

Grantmaker Type:

Family Foundation

Areas:

Jewish

Eligibility Restrictions:

No grants are made to: individuals, international organizations, state and local government agencies.

Scope:

Arts: assisting community-based arts education programs that offer support to at risk youth, strengthening culturally specific and community-based arts organizations through technical assistance, leadership development, pre-professional and professional training

opportunities, and collaborations with other arts institutions;

Environment: Transportation- reducing the environmental harm occasioned by the American transport system, partially the private automobile, economics and fiscal policy calculating the environmental cost of economic behaviors and encouraging environmentally sound economic activity, spirit, values and ethics enlisting moral and spiritual resources to address the underlying root of the environmental crisis, campus activities supporting curriculum innovations and student organizations;

Health: promoting health among pregnant women and children, under the age of 6, especially in low income communities, supporting care that improves the quality of life at the end of life;

Jewish Life: enhancing the spiritual dimensions of Jewish life, especially outreach to the intermarried and the promotion of Jewish approaches to healing, improving Jewish education, especially innovative approaches to enhancing the congregational religious school experience and the synagogue culture of learning, supporting the development of the social justice organizations and building alliances between Jews and non-Jews;

Democratic Values: understanding the religious and political movements on the right, encouraging efforts to support a fair and pluralistic vision of democracy, support the search for common ground among diverse groups;

Contemplative Practice: support efforts to explore the benefits of contemplative practice, including clinical research and raising public awareness.

Grant/Funding Type:

General Support, project.

Application Info:

Applications accepted. Submit letter of inquiry (3 page limit). No deadline. Publishes annual report and application guidelines.

**Episcopal Relief and Development
(Formerly the Presiding Bishop's
Fund for World Relief) c/o Richard
Johnson, Dir. Of Domestic Grants or Mary
Becchi, Dir of Overseas Grants
815 Second Avenue.**

New York, NY 10017-4594

Phone: (212) 716-6029

Fax: (212) 983-6377

Internet: www.er-d.org

Email: rjohnson@er-d-org

Grantmaker Type:

Private Foundation

Areas:

Agriculture, Civic and Public affairs, Community Development, Elementary/Secondary Education, Employment/Workforce Issues, Environment, Ethnic Organizations, Healthcare, Housing, Humanities, Religion, Seniors/Elderly, Social Services, Woman's Issues, Youth.

Eligibility:

International nonprofits, Religious organizations, schools, U.S. nonprofits 501(c) 3 organizations.

Eligibility Restrictions:

No grants are made to: Advertising, advocacy organizations, athletic groups, colleges and universities, individuals, political organizations, schools districts, special events benefit dinners, state and local government agencies.

Scope:

International relief, refugees, housing, AIDS, at risk youth, homeless, domestic violence, health and education.

Grant/Funding Type:

Emergency, General Support, Operating expenses, project.

Application Info:

Applications accepted. Application form required. Deadline is Mar 15 and Aug 15. Board meets in June and Nov. Publishes annual report and application guidelines.

Goldman Foundation (Herman)

C/o Richard K. Baron, Exec. Dir.

44 Wall Street

New York, NY 10005

Phone: (212) 797-9090

EIN: 136066039

Grantmaker Type:

Private Foundation

Eligibility Restrictions:

No grants are made to: Religious organizations, individuals, or emergency funds.

Scope:

Health: AIDS, cancer, disabled, hospitals, nutrition cardiac research, mental health;
Social Justice: Youth, Civic rights, child care, at risk youth, child abuse, homeless, family services, housing, seniors, literacy, urban affairs;
Education: private higher and other education, museums, Jewish education;
The Arts: fine, visual and performing arts, museums.

Grant/Funding Type:

Continuing support

Application Info:

Applications accepted. Submit proposal. No deadline. Board meets monthly. Publishes annual report with application guidelines.

Heron Foundation (F.B.)

100 Broadway. 17th FL

New York, NY 10005

Phone: (212) 404-1800

Fax: (212) 404-1805

Email: tlester@heronfdn.org

EIN: 133647019

Grantmaker Type

Private Foundation

Areas:

Civic and Public Affairs, Community Development, Employment/Workforce Issues, Housing, Social Services.

Eligibility:

Colleges and universities, U.S. nonprofit 501(c) 3 organizations.

Eligibility Restrictions:

No grants are made to: advertising, advocacy organization, athletic groups, individuals, international organizations, political organizations, religious organization, school districts, schools, special events/ benefit dinners, state and local government agencies, United Way agencies, veteran's organizations.

Scope:

Strengthening Individuals and Families: promote early childhood development, quality and accessible childcare, or that prevent child abuse, offer family support systems that help families to increase their capacity to become self-sufficient, prevent homelessness or that help formerly

homeless people to achieve stability and independence, assist individuals and families to live with chronic health conditions, help individuals and families become more economically self-sufficient through education and/or training;

Strengthening Communities: Stabilize and revitalize urban neighborhoods or rural communities with particular focus on generating assets, preserving and /or increasing affordable housing and building community infrastructures, including educational institutions, all with the aim of increasing the net worth of low income community residents, groups that provide technical assistance to urban and rural community development efforts.

Grant/Funding Type:

Employee matching gifts, General support, Multi-year, Continuing support, Operation expenses, project, Scholarships funds, Program related investments.

Application Info:

Applications accepted. Submit letter of inquiry. No deadline.

Ittleson Foundation, Inc.

C/o Anthony C. Wood, Executive Director

15 E. 67th Street, 5th FL

New York, NY 10021

Phone: (212) 794-2008

Fax: (212) 794-0351

Internet: www.ittlesonfoundation.org

EIN: 510172757

Grantmaker Type:

Independent Foundation

Areas:

Environment, AIDS, Mental Health.

Eligibility:

U.S. nonprofit 501(c) 3 organizations.

Eligibility Restrictions:

No grants are made to: individuals, scholarships, internships, capital building projects, and endowments, direct service programs, especially outside New York City, biomedical research, and project that are international in scope, athletic groups, political organizations, and special events/benefit dinners.

Scope:

Mental Health; fighting the stigma associated with mental illness; improve programs and services; advance preventive mental health to youth Environment; educating a new generation of environmentalist, new approaches to solving environmental problems, bring out changes through policy research and add to our working knowledge through applied research; AIDS(34% of funding); Network organizations of support and care for people with AIDS; address needs of underserved at risk population, providing meaningful school-based sex education; make treatment info accessible and address the psychosocial needs of those infected.

Grant/Funding Type:

Seed money, matching funds, professorships, special projects, research, publications, technical Assistance.

Application Info

Application Accepted. Submit letter or brief proposal. Deadline is Apr. 1 and Sept. 1. Board meets in spring and fall. Publishes annual report with application guideline.

Luce Foundation, Inc. (Henry)

C/o John W. Cook, President

51 Madison, 30 FL

New York, NY 10010

Phone: (212) 489-7700

Fax: (212) 581-9541

Internet: www.hluce.org

Email: hlf@hluce.org

EIN: 136001282

Grantmaker Type:

Family Foundation

Areas:

Higher Education, International, American Art, Public Affairs, Theology.

Eligibility:

Colleges and Universities, U.S. nonprofit 501(c) 3 organizations.

Eligibility Restrictions:

No grants are made to: individuals, endowments, operating funds or annual campaign funds, advertising, advocacy organizations, athletic groups, political organizations, school districts, schools, special events/benefit dinners, and state.

Scope:

Henry R. Luce Professorship Program: privately funded higher education in U.S. (18% of funding). Clare Boothe Luce Fund: 14 specific colleges and universities to provide scholarships, fellowship, professorships for women in the science and engineering (19% of funding).

Luce Scholars Program: network of 66 colleges and universities submit nominations.

Luce Fund for Southeast Asian Studies: /invited groups of 9 American Universities with significant programs in some aspect of Southeast Asian affairs.

Luce Dissertation Fellowships in American Art: scholarly projects in the field of American art.

General Program Grants: public affairs (12% of funding), Asian Affairs (17% of funding), Theology (5% of funding), education, and American Art (11% of funding).

Grant/Funding Type:

Project

Application Info:

Applications accepted. Submit letter or proposal.

Deadline is Apr. 1 for Henry R. Luce

Professorship Program, June 15 for American Art

(inquiry letters are received all year, but no later than Mar. 1 for the following June 15th deadline), 1st

Monday in Dec. for Luce Scholars Program.

Board meets in June, Sept. and Dec. General

program grants awarded in late fall or end of year.

Publishes biennial report with application guideline available for no cost.

New York Community Trust

C/o Lorie A. Slutsky, Pres.

909 3rd Avenue, 22nd FL

New York, NY 10022

Phone: (212) 686-0010

Fax: (212) 532-8528

EIN: 133062214

Grantmaker Type:

Community Foundation

Eligibility Restrictions:

No grants are made to: religious purposes, transportation, manpower development, individuals, deficit financing, building campaigns, endowments, or general operating support.

Scope:

Health, seniors, child abuse, economic development, neighborhood revitalization, blind and visual handicaps, health systems and policy's, AIDS, human justice, children and youth with disabilities, mental health and retardation, girls and young women, conservation and the environment, housing, hunger and homeless, social services, drug and alcohol abuse, youth, civic affairs, arts and culture, education.

Grant/Funding Info:

Seed money, matching funds, consulting services, technical assistance, special projects, research, publications, conferences and seminars, loans, scholarship funds, employee matching gifts.

Application Info:

Applications accepted: Submit proposal with cover letter. No deadline. Board meets in Feb. Apr. June, July, Oct. and Dec. Publishes annual report with application guidelines and newsletter.

New York Foundation

10 East 34th Street 10th Floor

New York, New York 10016

Phone: (212) 594-8009

Email: webmaster@nyf.org

Eligibility:

Ideas in the field of community organizing and advocacy that involve a high degree of risk and will consider emerging organizations working with new constituencies, untested approaches and issues that have not yet received public attention.

Application Info:

Applications accepted. Send in a letter if request via regular mail. The deadlines for submission are March 1, July 1 and October 1. All initial requests are reviewed by our three program staff and site visits may be conducted to select groups. Because we have a modest budget to make new grants, a limited number of organizations will be invited to submit full proposals.

Northern New York Community Foundation, Inc.

(Formerly Watertown Foundation, Inc.)

C/o Alex C. Velto, Executive Director

Marine Midland Bank

120 Washington St.

Watertown, NY 13601

Phone: (315) 782-7110

EIN: 156020989

Grantmaker Type:

Community Foundation

Eligibility Restrictions:

No grants are made to endowments or deficit financing

Scope:

Education, alcohol abuse, libraries, hunger, museums, women, hospitals, seniors, health, performance arts, arts councils, youth, recreation.

Grant/Funding Type:

Seed money, matching funds, student aid, special projects, research, publications, conferences and seminars, annual campaigns.

Application Info:

Applications accepted. Submit letter. Deadline is Feb. 1, May 1, Aug. 1 and Nov. 1. Board meets in Mar. June, Sep and Dec. Publishes annual report.

Rockefeller Foundation

C/o Lynda Mullen, Secretary

420 Fifth Ave.

New York, NY 10018-2702

Phone: (212) 869-8500

Internet: www.rockfound.org

EIN: 131659629

Grantmaker Type:

Private Foundation

Eligibility Restrictions:

No grants are made to: establishment of local hospitals, churches, schools, libraries, welfare agencies or their building or operating funds, financing altruistic movements involving private profit, attempts to influence legislation, individuals, capital or endowment funding, general support.

Scope:

Agricultural Sciences in the developing world: increase crop yield through biotechnology, building crop management capabilities in Africa, natural resources management;
Health Sciences in the developing world: fostering population based healthcare, research to improve reproductive health service delivery;
Population Sciences in the developing world: promote policy dialogue and research, launch a

second contraceptive revolution, research to improve reproductive health services delivery; African Initiatives: developing human resources and strengthening the institutional and environmental settings in which they operate, with particular attention to increasing participation of girls in primary and secondary education, enhance training and career maintenance programs for African leaders in scientific and economic research and science policymaking, promote children's technological literacy and the popularization of scientific knowledge to the general public;

Global Environment: Building human capital, facilitating the transition to environmentally sound and economically viable energy systems;

International security: promote non-proliferation of nuclear, chemical and biological weapons with an eye toward long term abolition of these weapons of mass destruction;

Arts and Humanities: understanding and negotiating difference across changing societies through the arts and humanities, understanding diversity, living with diversity, building structures for the new Civil Society;

Equal Opportunity in the U.S.: increasing employment opportunities, building community, protecting basic rights;

School Reform in the U.S.: improve public education in poor communities for at risk youth and help these youth succeed in school and society, foster child-centered school reform through dissemination of the school development program, build infrastructures in urban school districts for comprehensive, intensive professional development of educators at all levels

Grant/Funding Type:

Fellowship, research, publications, conferences and seminars, special project, individuals, program-related investments and employee matching gifts.

Application Info:

Applications accepted. Informational brochures available for fellowship programs. Submit proposal. Deadlines available in informational brochure. Board meets in Mar. June. Sep and Dec. Publishes annual report and application guidelines.

Salomon, Inc.

7 World Trade Center

New York, NY 10048

Phone: (212) 783-7000

Fax: (212) 783-3833

Grantmaker Type:

Direct Corporate Giver

Scope:

Higher, business, minority, elementary, and secondary education, libraries, literacy, arts, drug abuse, employment training, hospitals, woman, minorities, disadvantaged, environment, hunger, civic affairs, performing arts, social services, youth.

Grant/ Funding Type:

Annual campaigns, employee matching gifts, operating budgets, special projects, continuing support, student aid, general purposes and scholarship funds

Application Info:

Applications accepted. Submit letter. No deadline.

Spunk Fund, Inc.

C/o Marianne Gerschel, President

780 Third Ave., 24th FL.

New York, NY 10017

Phone: (212) 980-8880

Fax: (212) 980-8976

EIN: 133116094

Grantmaker Type:

Independent Foundation

Eligibility Restriction:

No grants are made to capital programs.

Scope:

Medical and psychological programs of children, general education and cultural expression of children, prevention and treatment of child abuse and neglect, enhance the quality of life and opportunities for disadvantaged children overseas. Seek proposals of exceptional merit to benefit children in other nations and in parts of the U.S.

Grant/Funding Info:

General purposes, research

Application Info:

Applications accepted. Letters of inquiry accepted year round. Proposals must be requested by the fund to receive consideration. Deadline for

proposals is Apr. 1. Publishes application guidelines.

Tiger Foundation

C/o Tref Wolcott, Exec. Dir.

101 Park Ave.

New York, NY 10178

Phone: (212) 984-2565

Fax: (212) 949-9778

Internet: www.tigerfoundation.org

EIN: 133555671

Grantmaker Type:

Private Foundation

Eligibility Restrictions:

No grants are made to: individuals, endowments or capital campaigns.

Scope:

Early childhood education, disadvantaged, health, family services, at risk youth, job training.

Particular interest in programs focused on children, from infancy to 6 years.

Grant/ Funding Type:

Program related investments, general purposes.

Application Info:

Application accepted. Submit letter of inquiry (3 page limit). No deadline. Publishes application guidelines

APPENDIX J
MEDIA OUTLETS

Group 6-Bronx LOCATION	E-MAIL	FAX NUMBERS	TELE. # & CONTACT
Bronx News	bronxnews@optonline.net	718-320-7059	718-320-3071
Norwood News Editor: Alex Kratz	norwoodnews@norwoodnews.org akratz@norwoodnews.org	718-324-2917	718-324-4998 Alex Kratz
Bronx Press/ Riverdale Review	bxny@aol.com bmchugh0042@gmail.com <i>Deadline: Tues. 4:00 p.m.</i>	718-543-4206	718-543-5200
Bronx Times Reporter	bronxtimes@aol.com <i>Deadline: Monday 12:00 p.m.</i>	718-518-0038	718-597-1116
Co-Op City Times	cctimes@riverbaycorp.com rboone@riverbaycorp.com	718-320-2595	718-320-3300 Rozaan Boone (editor) ext3375 William Stuttig (asst. editor) Ext3376
The Riverdale Press Editor: Kate Pastor	newsroom@riverdalepress.com kpastor@riverdalepress.com <i>Deadline: Wednesday 2:00 p.m.</i>	718-548-4038	718-543-6065
Hunts Point Express Mount Haven Herald (monthly publications)	joehirsch6@yahoo.com (editor) news@huntspointexpress.com	Prefer E-mail	917-280-4085 Joe Hirsch
Mount Hope Monitor	mounthopenews@gmail.com	718-324.2917	917-843-1481 James Fergusson
The Bronx Beat	bronxbeat@jrn.columbia.edu	212.854.9997	212.854.0004
Daily News-Bronx	PO'Shaughnessy@nydailynews.com	718-822-1562	(212) 210-2271 Patrice O'Shaughnessy
The Bronx Free Press Editor: Dan Bader	editor@thebronxfreepress.com		(212) 569-5800
Tremont Tribune	news@tremonttribune.org	718.324.2917	718.324.4998

APPENDIX K
PROGRAMS FOR WOMEN AND GIRLS

Programs and Services for Women and Girls Located In New York

Funders of Women and Girls (FWG)

Nadia Lagani-Montiel
Member Services Manager
Philanthropy New York
79 Fifth Avenue, Fourth Floor
New York, NY 10003-3076
Tel: (212) 714-0699, ext. 208
Email: nlmontiel@philanthropynewyork.org

Funders of Women and Girls (FWG) is an emerging partnership of funders committed to increasing awareness of, and investment in, the needs of women and girls in New York City. FWG seeks to build a community within philanthropy committed to strategic dialogue and action around social equality and economic security for NYC's women and girls, within the context of class, race/ethnicity, and sexual orientation.

Women Helping Girls

494 East Avenue
Rochester, New York 14607
Tel: (585) 244-8890

Women Helping Girls offers one-to-one mentoring for girls in grades 6 through 12 in the Rochester City School District. Their mission is to empower them to lead productive and successful lives. The WHG program is designed to broaden horizons, develop life skills, and reinforce the importance of education. WHG is a program of the Greater Rochester Area Branch of the American Association of University Women, and is a 501(c)(3) non-profit organization supported solely through donations and grants.

The Fordham GSS Institute for Women and Girls

Fordham University
Rose Hill Campus
Bronx, NY 10458
Tel: (718) 817-1000

The Fordham Institute for Women and Girls promotes the well-being of women and girls who experience poverty, violence, health problems and workplace discrimination. The resolution of these persistent problems requires addressing gender, age and racial inequities in order to create a more just and caring society for all.

Girls Incorporated of New York City

120 Wall Street, Suite 1804
New York, NY 10005
Tel: (212) 531-7620
Fax: (212) 531-7622

Girls Inc. of New York City advocates for and improves the lives of underserved girls aged 6 to 18 in the five boroughs. They pursue this mission by providing gender-based educational programs in the areas of math; science; health and safety; financial literacy; and multicultural appreciation. They provide programs directly or in partnership with other organizations. Their commitment is to inspire all girls to be strong, smart and bold!

Programs Listing for Women and Girls

- ❖ Grace Outreach
- ❖ Year Up
- ❖ Sanctuary for Families
- ❖ The School of Unity and Liberation Soul
- ❖ GURLS Rock
- ❖ Lower East Side Girls Club
- ❖ Maurer Foundation: Breast Health Education for Teens
- ❖ Girls Rising
- ❖ Women's fund of Long Island
- ❖ New York Youth at Risk Inc.: Women to Women program
- ❖ National Woman's Law Center
- ❖ Sister Power Organization (Sisters of Power)
- ❖ Turning Point for Women and Families: Teen Girls Club
- ❖ PACT (Power Action and Change for Teens) program
- ❖ Sadie Nash Leadership Project

Programs Listing for Women Only

- ❖ SWAN: Services Women Actions Network
- ❖ Women make movies
- ❖ Ms. Foundation for Women Fellowship
- ❖ YWI: Young Women Initiative
- ❖ Phoenix House Mother and Child program
- ❖ National council for research on women (NCRW)
- ❖ Queens College foundation: Women and Work
- ❖ Young Women's Leadership Network (YWLN)
- ❖ The Brooklyn Young Mothers Collective
- ❖ Women's Housing and Economic Development
- ❖ Women's Center for Education and Career Advancement
- ❖ Upwardly Global Women
- ❖ ATI Women's Program
- ❖ Hot Bread Kitchen
- ❖ Children's Storefront women's mentoring
- ❖ Institute for women's leadership
- ❖ Women in Technology education foundation

Programs Listing for Girls Only

- ❖ Girls Incorporated of New York City
- ❖ YMCA OF THE City of New York: Girls Talk!
- ❖ Big Brothers Big Sisters of New York City: Teen Mother Mentoring
- ❖ Queen Community House Inc.: Access for Young Women (AFYM)
- ❖ Hot Bread Kitchen
- ❖ Riis Settlement House Girls Inspiring in Real Life (GIRLS) programming
- ❖ Victims Information Bureau: Young Women's Outreach
- ❖ P.A.S.E: Girls afterschool program coalition
- ❖ Red Hook Initiative: Girls support group
- ❖ Girls Circle
- ❖ Girls on the Run
- ❖ Turning Point for Women and Families: Teen Girls Club
- ❖ Girls Scout Council for Greater New York
- ❖ Programs for Girls Only (Cont.)
- ❖ Girls Scout STEM program
- ❖ New Settlement Apartments (NSA) Girls Program
- ❖ Rose dale Center for Girls
- ❖ Step Up Women's Network
- ❖ viBe Theater Experience
- ❖ City Parks Foundation: Green Girls Summer Institute
- ❖ The New York City Girls Debate League (NYCGDL): NYC Urban Debate League Inc.
- ❖ Walkabout for Young Women
- ❖ Lenox Hill Neighborhood House Girls Teen Center
- ❖ Global Kids Young Women Leadership

APPENDIX L
SELF-HELP CAPACITY RESOURCE GUIDE

LEAD ME, GUIDE ME

*ENGAGING THE FAITH COMMUNITY
IN NONPROFIT WORK*

A Support Theology for Assisting Black Clergywomen to Create
Community Change and Engage in Community Development Work

- Know Your Community
- Learn How to Create a 501 c 3
- Develop a Board of Directors
- Create a Fund Raising Plan
- Identify Resources that Support Your Nonprofit Work
- Align Scriptures that Helps to Encourage Your Nonprofit Work

Designed for Pastors and Their Ministries
Presented by Doctoral Candidate,
Rev. Valerie Oliver-Durrah
VoliverE@aol.com

Introduction

Dear Black Clergywoman,

During times of financial uncertainty, the local church and community are challenged to redefine their roles as social services providers. As founder of Neighborhood Technical Assistance Clinic (NTAC), a nonprofit serving the needs of philanthropic individuals and organizations, I am acutely aware that funding cuts to the nonprofit sector and the present financial climate necessitate pastors and their churches to become more engaged in nonprofit work. In particular, as the number of Black women senior pastors has increased there is no specific training available to assist them in implementing their social service mission in their communities. This Demonstration Project seeks to target three Black Women Senior Pastors and their churches in the Bronx to increase their skill capacity and to become more equipped to engage in community development efforts, specifically addressing the needs of women and girls.

Black Clergywomen who are Senior Pastors of their churches are strategically posed for such a time as this to have a positive impact on empowering the lives of women and girls. In general, the black church is a viable community stakeholder doing important work and is well positioned to do even more in their churches community.

This self help guide, designed for black clergy women who are interested in engaging in nonprofit work, provides some important information described in six chapters:

Chapter I: Provides a checklist for getting to know your neighborhood/community. The reader is encouraged to become more familiar with everything in their neighborhood/community - from knowing their local schools and hospitals to knowing their local politicians.

Chapter II: Features a nonprofit incorporation guide, which instructs individuals on how to establish New York State Incorporation of a 501 c 3. Tax exemption information and instructions are also provided, along with instructional materials from Lawyers Alliance. Included in their materials is a sample (3) year budget.

Chapter III: Provides board development tips on everything from primary board responsibilities to the board leadership selection criteria. This chapter also examines fundraising as it relates to the board, staff, and an individual's role in fundraising.

Chapter IV: Provides a checklist for nonprofit start-ups, and then quickly moves to a fundraising readiness checklist. Also included in this chapter are guidelines for evaluating the appropriateness of fundraising costs and a list of the 20 biggest fundraising mistakes. A glossary of fundraising terms are also provided to help individuals understand the entire process of fundraising. Almost everything you need to know about fundraising is presented in this chapter.

Chapter V. Introduces resources and referrals that support nonprofit work. Readers also learn about the resources utilized by a selection of Black Clergywomen. Everything from the books they read to the theologians they most listen to are revealed. This chapter also presents a listing of E-mail addresses at every nonprofit should know as well as a listing of the resources and technical assistance providers that were compiled by the Foundation Center.

Chapter VI. Identifies professional and technical assistance support needed to help Black Clergywomen to develop and carry out missions work in their communities.

Chapter VII. Presents scriptures that confirm the need for community service, volunteer work, leadership in the church, and women helping in the community.

This is what each participating Black Clergy Pastor, who are senior pastors of their churches, had to say about this self help guide:

“The Self Help Book was extremely useful because it challenged you to become more familiar with your own neighborhood. There is even a neighborhood checklist in the guide that encourages you to know the key resources and community leaders in your local community. This reminder is helpful because it brings attention to what we often take for granted, but usually do not know.” **Rev. Kanyere Eaton**

The Church and I were thankful for her guidance in developing our vision for our organization: Hope for Mott Haven.” **-Rev. Marva D. Usher-Kerr**

I hope you, too, will find this self help guide useful as you take on the challenge of reaching out to serve women and girls through your ministry work.

Prophetess Dr. Wanda D. Lang

We come this far by faith, leaning on the Everlasting Arm. Trusting in His Holy Word, He has never failed us yet. Allow your prophetic leadership, led by the Holy Spirit, to guide you to do greater works for the Lord by serving women and girls both locally and globally.

The Reverend Valerie Oliver-Durrah
Doctoral Candidate
New York Theological Seminary

Acknowledgements

I come this far by faith, leaning on the Everlasting Arm. Trusting in His Holy Word, He has never failed me yet!

To the utmost mighty God, I give thanks for allowing me another opportunity to serve as a Servant Leader by assisting 3 Black Clergywomen to create community change in the Bronx --- in the neighborhoods of Castle Hill, Mott Haven and Morrisania. I am grateful for the participation of Rev. Kanyere Eaton, Senior Pastor of Fellowship Covenant Church; Rev. Marva D. Usher-Kerr, Senior Pastor of Willis Avenue United Methodist Church, and Prophetess Dr. Wanda D. Lang, Senior Pastor of Jesus Saves Back to Life Ministries, Inc. They have my deepest gratitude for their patience, prayer, and products developed during this demonstration project.

I also thank God for assisting me in assembling a great site team made up of many great souls and spirits who have encouraged me along the way, which resulted in the completion of this project. My site team, led by Rev. Sylvia Gail Kinard, Esq., included Prophetess Rev. Dr. Kemba Lucas, Rev. Kanyere Eaton, Bishop Dr. Ebony Kirkland, Dr. Tracy Durrah, Paula Mayo, Rev. Dr. David Hampton, Brooke Durrah, Tia Clinton, Dr. Pastor Carolina, Dr. Megan McLaughlin, Dr. A. Lenora Taitt-Magubane, Patricia White, and

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of technical assistance and training that would be required to engage them in community development work. Their names and quotes are included throughout chapters 2, 3, 4, and 5.

I thank foremost my maternal grandmother Queen Victoria Alexander who created a “Trust in God” culture at the Alexander household where I was raised in Memphis, Tennessee. Many well-known ministers, our family pastors, church people, neighbors and our family would gather around the Alexander table on Sunday’s for dinners to discuss church and Black family life. It was there, I first saw a “light,” and it was there where I broke off spiritual bread from God’s table which continues to feed me.

I am grateful for my parents and my extended family who sacrificed everything for me. While I have struggled during my journey, often serving as the first African American to do this or that, I have always felt encouraged by one of my mom’s most famous quote “every push is not down.” I always felt, because of my parents, that I could do anything or be anybody. As I struggled with the completion of this project, I could hear my mother whispering in my ear, “you will finish and you will finish strong.” Today, my parents would be proud to know that I have grown into a Servant Leader who is now a Senior Citizen, and an Ordained Minister, and that I did complete the M. Div. Program at New York Theological Seminary. And that I created a global ministry worldwide, helping people in need.

I am grateful to both the nonprofit and faith-based sectors, who have worked with me over the past 35 years, helping me to gain insight about how to build capacity of neighborhood leaders and faith-based servant leaders desiring to serve and build up their respective communities and neighborhoods.

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Finally, I thank my family, my husband, James and children, Brooke and William, for always finding ways to help me, especially with computer technology. They continue to support me everywhere I go with their love and technical assistance.

I've been privileged to have had a rewarding career, serving as a philanthropy advisor and nonprofit and faith-based technical assistance expert, a phenomenal global ministry, to be ordained to serve the Lord, and an opportunity to work with so many gifted Black Clergywomen; but, I have never been more optimistic about the opportunity I have right now, becoming a part of the New York Theological Seminary family. It is both the culmination of a dream, and the beginning of what promises to be an extraordinary, blessed future for me and my family, and for those who I continue to serve.

Affectionately,

Rev. Valerie Oliver-Durrah

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CHAPTER I
CHECKLIST FOR GETTING TO KNOW YOUR
NEIGHBORHOOD/COMMUNITY

- ☐ **Borough President**
- ☐ **Neighborhood (Identify)**
- ☐ **Community Board**
- ☐ **Nonprofits**
- ☐ **Youth Institutions**
- ☐ **Libraries**
- ☐ **Colleges**
- ☐ **Seminaries**
- ☐ **Seniors**
- ☐ **Schools**
- ☐ **Day Care Centers**
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- ☐ **Fire Departments**
- ☐ **Political Leaders**
- ☐ **Borough President**
- ☐ **City Congress**
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- ☐ **City Council**
- ☐ **Female Leaders**
- ☐ **Male Leaders**
- ☐ **Governor**
- ☐ **Mayor**

CHAPTER II

NONPROFIT INCORPORATION GUIDE

- A. NY State Incorporation of 501 c 3 - Tax Exemption Information & Instructions
- B. Lawyers Alliance
- C. Sample (3) Year Budget

**A: NY STATE INCORPORATION OF 501 C 3
TAX EXEMPTION INFORMATION & INSTRUCTIONS**

New York State Department of State
Division of Corporations, State Records and Uniform Commercial Code

One Commerce Plaza, 99 Washington Avenue Albany, NY 12231
<http://www.dos.ny.gov>

Not-for-Profit Incorporation Guide

Introduction

Not-for-profit corporations are formed in New York State pursuant to the [Not-for-Profit Corporation Law](#) ("NPCL"). NPCL §201 provides various purpose categories for not-for-profit corporations. In all instances not-for-profit corporations may not be formed for profit or financial gain. Additionally, no corporate assets, income or profit may be distributed to the corporation's members, directors or officers unless permitted by the NPCL.

Forming a Not-for-Profit Corporation

Domestic not-for-profit corporations are formed by filing a [Certificate of Incorporation](#) with the Department of State. Foreign not-for-profit corporations, which are formed under the laws of another state or country, may apply for authority to conduct activities in New York State by filing an [Application for Authority](#) with the Department of State.

The Department of State's Certificate of Incorporation form meets all the basic requirements of the NPCL. In the alternative, you may draft your own Certificate of Incorporation or use forms available from legal stationery stores.

The completed Certificate of Incorporation, together with the \$75 filing fee (payable to the Department of State) must be submitted for filing to the Department of State, Division of Corporations, State Records and Uniform Commercial Code, One Commerce Plaza, 99 Washington Avenue, Albany, NY 12231. A [certified copy](#) of the Certificate of Incorporation may be requested for an additional fee of \$10. [Expedited Handling Services](#) are also available for an additional charge. Upon the filing of the Certificate of Incorporation by the Department of State, an official filing receipt is issued to the filer of the Certificate of Incorporation.

Instructions for Completing the Department of State's [Certificate of Incorporation Form](#)

These instructions have been prepared to assist you in the process of incorporating a not-for-profit corporation pursuant to the NPCL. This material should be used as a guide. Due to the complexity of the legal and tax issues related to not-for-profit corporations it is recommended that an attorney and accountant of your choice be consulted prior to incorporating a not-for-profit corporation. The Department of State cannot provide you with legal advice.

Paragraph First and Title Clauses - Corporation Name

Enter the name of the corporation in the certificate's title at the top of the form. Also enter the name of the corporation in Paragraph First and in the title of the certificate on the last page of the form. (If completing this form online, entering the name in the certificate's title will automatically populate Paragraph First and the title on the last page of the form with the corporation's name). The name of the corporation must be exactly the same in all three places, including spacing and punctuation.

Choosing the Name of the Corporation

The Department of State reviews a proposed corporate name for conformity with applicable statutes and the rules and regulations of the Department. Note the following when choosing the name of the corporation:

- **Name Distinguishability**

The name of the corporation must be distinguishable from the names of other corporations, limited liability companies and limited partnerships already on file with the Department of State. (See NPCL §301(a)(2)) The rules and regulations of the Department of State ([19 NYCRR Part 156](#)) provide the standards for determining whether a corporate name is distinguishable.

- **Corporate Indicator**

The name of the corporation must contain one of the following words unless an exemption applies: “Incorporated”, “Corporation” or “Limited”, or one of the following abbreviations: “Inc.”, “Corp.” or “Ltd.” (See NPCL §301(a)(1))

- **Name Restrictions**

Certain [words and phrases](#) may not be used in the name of a corporation. Other words and phrases when used in the name of a corporation may require the written approval from other State agencies or offices. The written approval must be attached to the Certificate of Incorporation when presented for filing to the Department of State. (See NPCL §§301 and 404)

- **Name Availability**

To determine whether a proposed corporation name is available prior to filing the Certificate of Incorporation with the Department of State, you may submit a [Name Availability Inquiry](#) or reserve a name by filing an [Application for Reservation of Name](#). Note that a finding that the name is available or the filing of an Application for Reservation of Name is not a final approval of the name by the Department of State. A final determination regarding the acceptability of a corporate name is not made until the Certificate of Incorporation, including the purposes for which the corporation is formed, is reviewed and filed by the Department of State. No expenditure or other commitment should be made in reliance upon the name availability inquiry or the filing of an Application for Reservation of Name.

Paragraph Second - Not-for-Profit Corporation Definition

The Certificate of Incorporation must contain a statement that the corporation is a corporation as defined in NPCL §102(a)(5). Paragraph Second of the Certificate of Incorporation form contains the required language.

Paragraph Third - Corporation's Purpose or Purposes

Part A The Certificate of Incorporation must include the purpose or purposes for which the corporation is being formed. A sufficient purpose paragraph will allow anyone to determine why the corporation has been formed and what it will do to accomplish its goal.

Part B A Certificate of Incorporation which includes purposes of a Type C corporation must also include a separate statement identifying the lawful public or quasi-public objective which each business purpose of the corporation will achieve. (See Paragraph Fourth - Type.)

Drafting Tips for the Corporation's Purpose or Purposes

1. Purpose Drafting Questions. A well-drafted purpose paragraph will answer the following three (3) questions:

- **Why is the corporation being formed or what does the corporation intend to accomplish?**
- **Who will benefit from the corporation's accomplishments?**
- **How will the corporation achieve its purpose?**

2. Examples of Acceptable Purposes: The actual Purpose Drafting Questions should not be included in the corporation's purpose paragraph.

Example 1:

"The purpose for which the corporation is formed is to be a homeowners association for the owners of homes in the Sunny Estates development located in the City of Buffalo. The corporation will maintain private roadways and common areas in said development for the benefit of its members."

The above example answers the Purpose Drafting Questions as follows:

Why is the corporation being formed or what does the corporation intend to accomplish?

To serve as a homeowners association.

Who will directly or indirectly benefit from its accomplishments?

The owners of homes in the Sunny Estates development located in the City of Buffalo.

How will the corporation achieve its purposes?

By maintaining private roadways and common areas in said development.

The above example of purposes would classify the corporation as Type A. (See Paragraph Fourth-Type of these instructions)

Example 2:

“The corporation is formed for the charitable purpose of aiding persons living in western New York who are in need of food, clothing, and shelter by providing such individuals with food, clothes and referrals to organizations that provide housing.”

The above example answers the Purpose Drafting Questions as follow:

Why is the corporation being formed or what does the corporation intend to accomplish?

To aid individuals in need of food, clothing and shelter.

Who will directly or indirectly benefit from its accomplishments?

Individuals in western New York in need of food, clothing and shelter.

How will the corporation achieve its purposes?

By providing food, clothes and referrals about housing.

The above example of purposes would classify the corporation as Type B. (See Paragraph

Fourth–Type of these instructions)

Example 3:

“The corporation is formed for the purpose of owning, operating and maintaining housing for low and moderate income individuals and families in Albany, New York. The lawful public or quasi-public objective which each business purpose will achieve is providing housing to individuals and families who could otherwise not afford decent housing.”

The above example answers the Purpose Drafting Questions as follows:

Why is the corporation being formed or what does the corporation intend to accomplish?

To provide housing to individuals and families who could otherwise not afford decent housing.

Who will directly or indirectly benefit from its accomplishments?

Low and moderate income individuals and families.

How will the corporation achieve its purposes?

By owning, operating and maintaining housing in Albany, New York.

The above example of purposes would classify the corporation as Type C. (See Paragraph

Fourth–Type of these instructions)

3. Avoid the following common errors:

- Do not use IRS tax exempt language alone as a description of purposes.
- Do not use the phrase “including but not limited to” when describing the purposes as this implies that there are other unstated purposes.
- Do not state the routine activities and powers of the corporation (e.g., owning property).
- Do not use a vague and general description of the purposes.
- If the corporation is being formed to benefit a specific community or country, the purposes must identify such location.
- If the corporation is being formed to benefit a specific group, the certificate must clearly identify the group (e.g., poor and needy, senior citizens, etc.).
- If the corporation is being formed to benefit the members of the corporation, the certificate must clearly identify the membership. (e.g. the purposes of an association of electricians must clearly identify its membership; electricians)
- Do not rely on the name of the corporation as a description of the corporation’s purposes. While the name of the corporation may indicate the corporation’s purposes, the purpose paragraph must independently describe the corporation’s purposes.

Consent/Approval

Corporations formed for certain purposes require the consent or approval of another governmental agency or office. (See NPCL § 404) The written consent or approval must be attached to the Certificate of Incorporation when it is submitted to the Department of State for filing.

The following is a partial list of state agencies and offices that must consent to the filing of certain Certificates of Incorporation prior to filing with the Department of State. Questions regarding consent or approval should be directed to the agency or office at the address or telephone number listed.

Agency or Office	Applicable Section of the NPCL and Purpose Requiring
Office of the Attorney General Antitrust Bureau 120 Broadway, 26 th Floor New York, NY 10271 (212) 416-8436	Section 404(a) - formation of a trade or business association.
Office of Children & Family Services 52 Washington Street Rensselaer, NY 12144 (518) 473-7793	Section 404(b) - institutions for children; care of destitute, delinquent, abandoned, neglected or dependent children; adoption services; establishment or operation of a home or shelter for unmarried mothers; residential programs for victims of domestic violence or the solicitation of
Department of Health Division of Legal Affairs Corning Tower, Room 2482 Empire State Plaza Albany, NY 12237 (518) 473-3233	Sections 404(b) - establishment or operation of any aged care accommodation; adult care facility; enriched housing programs; residences for adults or the solicitation of contributions for any such purpose.
Department of Education Office of Counsel State Education Bldg., Room 148 Albany, NY 12234	Section 404(d) - promotion of science, literature, art, history or other department of knowledge; any educational purpose. The Department of Education requires a \$10 fee to obtain consent.
Public Health and Health Planning Council Department of Health Division of Legal Affairs Corning Tower, Room 2482 Empire State Plaza Albany, NY 12237 (518) 473-3233	Sections 404(o) and (t) - establishment or maintenance of a hospital or facility providing health related services or the solicitation of contributions for any such purpose.

Office of Mental Health Office of Counsel 44 Holland Avenue Albany, NY 12229 (518) 474-7700	Section 404(q) - establishment, or operation of a facility for which an operating certificate from the commissioner of mental health is required by article 31 of the
Office of Alcoholism and Substance Abuse Services Bureau of Certification 1450 Western Avenue Albany, NY 12203-3526 (518) 485-2251	Section 404(u) - establishment or operation of a substance abuse, substance dependence, alcohol abuse, alcoholism, chemical abuse or dependence program or the solicitation of contributions for any such purpose.

Note: The purpose paragraph may include a provision indicating that the corporation will not engage in any of the activities mentioned in NPCL § 404. Use of such a provision may clarify the corporation's intentions and help the Department of State to determine whether a consent or approval is necessary.

Paragraph Fourth - Type Classification

Indicate the corporation's Type classification. The corporation's purpose(s) determine its Type classification. NPCL Section 201 provides for four different Type classifications - Type A, B, C, or D - and are defined as follows:

Type A: Corporations formed for any lawful non-business purpose or purposes including, but not limited to, any one or more of the following non-pecuniary purposes: civic, patriotic, political, social, fraternal, athletic, agricultural, horticultural, animal husbandry, and for a professional, commercial, industrial, trade or service association. (See Example 1 in Examples of Acceptable Purposes)

Type B: Corporations formed for any one or more of the following non-business purposes: charitable, educational, religious, scientific, literary, cultural or for the prevention of cruelty to children or animals. (See Example 2 in Examples of Acceptable Purposes)

Type C: Corporations formed for any lawful business purpose to achieve a lawful public or quasi-public objective. The Certificate of Incorporation of a Type C not-for-profit corporation must include a separate statement identifying the lawful public or quasi-public objective which each business purpose of the corporation will achieve. (See Example 3 in Examples of Acceptable Purposes)

Type C corporations are organized for one or more purposes typically pursued

by a business corporation for profit. If the nature of a corporation's proposed activities are considered to be those usually performed by a business corporation, the corporation is classified as Type C regardless of any benefit, charitable or otherwise, that will be provided to the public. The absence of fees for any services provided will not alter the Type classification. The public or quasi-public objective to be achieved by such customary business purpose allows the corporation to be formed as a not-for-profit corporation. All not-for-profit corporations, including those classified as Type C, cannot be formed to make a profit.

Type D: Corporations of this type may be formed under the NPCL when such formation is authorized by any other corporate law of this state for any business or non-business, or pecuniary or non-pecuniary, purpose or purposes specified by such other law, regardless of whether its purposes are also with Type A, B or C.

If the corporation is formed for both Type A and Type B purposes, the corporation is classified as Type B. If any of the purposes for which a corporation is formed would be characterized as Type C, the corporation is classified as Type C even if other purposes of the corporation might be appropriately characterized as Type A or Type B corporate purposes. (See NPCL Section 201(c))

Paragraph Fifth - County Location of the Office of the Corporation

Provide the county within New York State where the office of the corporation will be located. Enter only the name of a county; do not include the street address. In New York City, the borough of Manhattan is New York County, the borough of Brooklyn is Kings County and the borough of Staten Island is Richmond County. Bronx and Queens are both boroughs and counties.

Paragraph Sixth - Initial Directors

List the names and addresses of the initial directors (minimum of three).

Paragraph Seventh - Designation for Service of Process

The corporation must designate the Secretary of State as its agent for service of process. You must provide an address in the United States where the Secretary of State shall mail a copy of any process accepted on behalf of the corporation. "Process" is defined as the papers served on a corporation for the purpose of acquiring jurisdiction of such corporation in a legal action or proceeding. (See NPCL §102(a)(12))

Paragraph Eighth - Tax Exempt Status

To qualify for tax exempt status under the Internal Revenue Code, the corporation must be organized for one or more of the purposes specifically designated in the Internal Revenue Code. The Internal Revenue Service will require that certain provisions be included in the corporation's Certificate of Incorporation prior to granting tax exemption.

These provisions are included in the Internal Revenue Service's [Publication 557 - Tax Exempt Status for your Organization](#).

Signing the Certificate of Incorporation

The Certificate of Incorporation must be signed by the incorporator **and** include the typed or printed name and address of the incorporator. An incorporator must be a natural person over the age of 18.

Backer/Filer Information

1. Enter the name of the corporation in the certificate's title on the last page exactly as it appears in Paragraph First. (The name field is automatically populated on forms completed online.)
2. Provide the name and address of the filer of the Certificate of Incorporation. The Department of State will mail the official filing receipt or notice of rejection to the filer at the address provided.

Additional Information

Filing Fee

The fee for filing the Certificate of Incorporation is \$75. The fee may be paid by cash, check, money order, MasterCard, Visa or American Express. Checks and money orders should be made payable to the "Department of State." Do not send cash through the mail.

To pay the filing fee using a credit card or debit card complete and sign the [Credit Card/Debit Card Authorization Form](#).

[Expedited Handling Services](#) and [copies](#) of certificates are available for an additional fee.

Filing with the Department of State

Submit the completed Certificate of Incorporation to the Department of State, Division of Corporations, State Records and Uniform Commercial Code, 99 Washington Avenue, Suite 600, Albany, New York 12231. Office hours for the Division are 9:00 a.m. to 4:30 p.m., Monday through Friday.

Filing Receipt

The Department of State issues an official filing receipt to the filer of a Certificate of Incorporation. The filing receipt is usually mailed two business days after the certificate is filed by the Department. The filing of the certificate of incorporation creates an entry on the Department of State's [Corporation & Business Entity Database](#). The Corporation & Business Entity Database is normally current through the previous business day. The Department of State is unable to provide the status of pending certificates.

Please note that the filing receipt and certified copy, if requested, will be returned by

first class mail by the United States Postal Service. Filing receipts and certified copies are mailed separately. You may request that your filing receipt and/or certified copy be returned by overnight delivery service by including your account number with the service provider or including a request to charge your credit card with the shipper for these charges. The Division of Corporations, State Records, and Uniform Commercial Code does not utilize UPS.

How do I determine if the name I want to use is available?

(http://www.dos.ny.gov/corps/faq_availability.page.asp)

The Division of Corporations is required by statute to reject for use any corporate, limited partnership, or limited liability company name that is not "distinguishable" from existing names on file. The only avenue to determine whether a name is available for a corporation, limited partnership or limited liability company is to make a name availability inquiry. The Corporation and Business Entity Database online search is intended for status inquiries of entities already on file with the Department of State. Customers are cautioned to avoid interpreting database search information as an indication that a name is or is not available for use.

The records of the Division of Corporations may be searched for availability of name by submitting a written request to the Department of State, Division of Corporations, One Commerce Plaza, 99 Washington Avenue, Albany, NY 12231. The written inquiry should state that you wish to determine the availability of a name and list the name or names to be searched.

Although it is not required, it is recommended that a copy of the name availability response be attached to the document you are submitting for filing.

A finding that the name is available is not an approval of the name by the Department of State and is not a determination that the proposed name satisfies any particular requirement of law. No expenditure or other commitment should be made in reliance upon the availability of a name.

Pursuant to Section 96 of the New York State Executive Law, the fee for searching the records for availability of name is \$5 per name submitted. Please note that the Department's determination regarding the availability of a name applies only to the date and time that the name search was completed. Requests for name availability cannot be handled by telephone.

New York State Department of State
Division of Corporations, State Records and Uniform Commercial Code One Commerce
Plaza, 99 Washington Ave. Albany, NY 12231
www.dos.ny.gov

CERTIFICATE OF INCORPORATION
OF

(Insert Corporation Name)

Under Section 402 of the Not-for-Profit Corporation Law

FIRST: The name of the corporation is:

SECOND: The corporation is a corporation as defined in subparagraph (a)(5) of Section 102 (Definitions) of the Not-for-Profit Corporation Law.

THIRD-Part A: The purpose or purposes for which the corporation is formed are as follows:

THIRD-Part B: If the corporation is a Type C corporation, the lawful public or quasi-public objective which each business purpose will achieve is:

FOURTH: The corporation shall be a Type A ☐ Type B ☐ Type C ☐ Type D ☐ corporation pursuant to Section 201 of the Not-for-Profit Corporation Law.

FIFTH: The office of the corporation is to be located in the County of _____, State of New York.

SIXTH: The names and addresses of the three initial directors of the corporation are: (A minimum of three are required)

Name: _____

Address: _____

Name: _____

Address: _____

Name: _____

Address: _____

SEVENTH: The Secretary of State is designated as agent of the corporation upon whom process against it may be served. The address to which the Secretary of State shall mail a copy of any process accepted on behalf of the corporation is:

EIGHTH: (Optional - Corporations seeking tax exempt status may include language required by the Internal Revenue Service in this paragraph.)

The following language relates to the corporation's tax exempt status and is not a statement of purposes and powers. Consequently, this language does not expand or alter the corporation's purposes or powers set forth in paragraph THIRD:

Incorporator

Name: _____
(Type or Print)

Address: _____

Signature X _____

CERTIFICATE OF INCORPORATION
OF

(Insert Corporation Name)

Under Section 402 of the Not-for-Profit Corporation Law

FILED BY:

Name: _____

Mailing Address: _____

City: _____ State: _____ Zip Code: _____

NOTE: This sample form is provided by the New York State Department of State Division of Corporations for filing a certificate of incorporation. This form is designed to satisfy the minimum filing requirements pursuant to the Not-for-Profit Corporation Law. The Division will accept any other form which complies with the applicable statutory provisions. The Division recommends that this legal document be prepared under the guidance of an attorney. The Division does not provide legal, accounting or tax advice. This certificate must be submitted with a \$75 filing fee made payable to the "Department of State."

For DOS use only

B: LAWYERS ALLIANCE



Request for Legal Assistance

Lawyers Alliance for New York is the leading provider of business and transactional legal services for nonprofit organizations that are improving the quality of life in New York City neighborhoods. Our network of pro bono lawyers from law firms and corporations and staff of experienced attorneys collaborate to deliver expert corporate, tax, real estate, employment, intellectual property, and other legal services to community organizations. By connecting lawyers, nonprofits, and communities, we help nonprofits to develop affordable housing, stimulate economic development, promote community arts, and operate and advocate for vital programs for children and young people, the elderly, and other low-income New Yorkers.

Lawyers Alliance provides legal assistance for a full range of issues facing community-based and not-for-profit organizations, including incorporation, tax exemption, corporate governance, contracts, real estate financings, restructurings, tax matters, personnel issues, and compliance with federal and state laws regulating nonprofits. Our legal assistance can strengthen your nonprofit's organizational and operational infrastructure, making it better equipped to fulfill its charitable purposes.

How to Apply for Legal Assistance

If your organization is a nonprofit (or an organization seeking not-for-profit status) operating ongoing programs or activities in New York City that benefit low-income individuals or communities, then it meets Lawyers Alliance's threshold eligibility requirement. The next step is to complete and return the attached application form.

We review complete applications to determine whether the organization's work supports Lawyers Alliance's mission and if the organization appears to have a legal matter that we can address. We then invite potential clients to an introductory meeting with one of our staff to discuss the organization's application and legal needs in more detail. If Lawyers Alliance agrees to assist your organization, we will try to place the legal matter with a pro bono attorney, in which case a Lawyers Alliance staff attorney will serve as co-counsel; alternatively, we will assign the entire matter to one of our staff attorneys.

What Does it Cost?

New clients pay \$375.00, to cover a portion of the administrative costs of screening and placement. It is not necessary to send this fee when you submit the application. The \$375.00 payment is due upon being accepted as a client. There will be no charge for legal services provided by a volunteer attorney.

For services provided exclusively by Lawyers Alliance staff attorneys, we charge a below market rate on an hourly or per transaction basis, depending on the matter.

Your organization will also be responsible for any filing or court fees incurred.

171 Madison Avenue 6th Floor New York, NY 10016 • 212 219-1800 fax: 212 941-7458 • lawyersalliance.org
WEBLAF 12/11

Request for Legal Assistance Form Instructions

The following guidelines will assist you in completing the attached application:

1. Answer all the questions, providing as much detail as possible, and attach additional sheets if necessary to complete the questions thoroughly. The more we know about a prospective client, the easier it will be for us to review its application and assess its legal needs.
2. Enclose the documents requested on page 3.
3. Include brochures and other materials that show the mission, activities, staff, and other special features of your organization.
4. Include documents related to the current legal need (i.e. copies of contracts, personnel policies, audits), if such information is known to you.
5. Newly-forming organizations **MUST** provide:
 - a) A business plan or narrative description of existing and planned programs;
 - b) Documents confirming the amount and sources of funding; if you have not secured funding, provide copies of grant proposals or a fundraising plan;
 - c) A three-year proposed income/expense statement; and
 - d) Names and addresses of the organization's initial board of directors.
6. Please make sure that you have included ALL of the required attachments.
7. Mail your application to:

REQUEST FOR LEGAL
ASSISTANCE Lawyers
Alliance for New York
171 Madison Avenue, 6th Floor
New York, NY 10016

If you have any questions, contact Lawyers Alliance Program Associate for Client Relations at
212-219-1800, x 278.

Request for Legal Assistance Form

Please see page ii for instructions.

1. a. Name of Organization _____
b. Address _____
c. Phone Number () _____
d. Fax Number () _____
e. Website _____
2. a. Name of Contact Person _____
b. Position in Relationship to Organization _____
c. Address(if different from above) _____
d. Work Phone () _____ Home Phone () _____
e. Email Address _____
Please place a check mark by the address and telephone number at which you would like
Lawyers Alliance to contact the contact person.
3. Please list the purpose and/or mission of the organization.
4. Please list your organization's activities and programs. If you have written brochures or other
materials, please include them.
5. Please list any plans of the organization for future activities and/or programs. You may indicate
here whether past programs will be ongoing
6. a. How long has the organization existed? _____
b. Is the organization incorporated? ____YES ____NO Tax-Exempt? ____YES ____NO
If incorporated, enclose a copy of your certificate of incorporation, by-laws and any
amendments thereto. If tax-exempt, please enclose a copy of the IRS letter indicating your
status.
7. a. How many members does the organization's board of directors have?
Attach names, titles, and addresses of board members
b. How many employees does the organization have?
Attach names and titles of the organization's management staff.
8. a. How many people does the organization currently serve (or if newly forming, how many people
does the organization plan to serve)?
b. What geographic region does the organization currently serve (or if newly forming, what
geographic region does the organization plan to serve)?

9.
 - a. How much money has the organization received this year?
 - b. Does this year's budget or funding include a line for legal fees?
 - c. How much money has the organization spent in the last year?
Please include an annual report or income/expense statement (with a breakdown of income sources and expenses) for the most recent fiscal year. If you are starting a new organization, attach a three-year proposed income/expense statement—example attached.
 - d. If the organization received funding this year, please list the sources and amounts.
 - e. Please indicate if the organization receives funding from any of the following sources:

☐ New York Foundation
☐ United Way of New York City
☐ Fund for the City of New York
 - f. If the organization is newly forming, please list specifically where the organization has sought or plans to seek funding.
10. Describe as specifically as possible the legal problem for which the organization seeks assistance.

 * If you have documents such as project proposals and budgets, legal papers, contracts, or letters relevant to your problem, include copies of them.

 *Please note that Lawyers Alliance, as a matter of policy, provides only non-litigation legal services.
11. Are there any affiliates of your organization involved in this matter? If so, please list them below.

 Please attach the certificate of incorporation, by-laws, 501 (c)(3) determination letter, and names, titles, and addresses of all board members, for each affiliate.
12. Does your organization have any other affiliates that are not involved in this matter? If so, please list them below.
13. Please identify the other party(ies) involved in this matter, if applicable, and explain their role.
14. If the organization has a need for ongoing legal advice, please list those issues for which it needs advice.
15.
 - a. Has a lawyer worked with the organization before on the problem described in question 10 above? YES NO
 - b. If so, what is that lawyer's name and affiliation?
 - c. What work has been done?
 - d. Why is she/he no longer representing the organization in this matter?
16.
 - a. Aside from this problem, has the organization had a lawyer's help in the past?

☐ YES ☐ NO
 - b. If so, what is that lawyer's name and affiliation?

c. What assistance did she/he provide?

17. How and from whom did you hear about Lawyers Alliance's legal services? (check all that apply)

Lawyers Alliance mailing

Law firm or attorney

Lawyers Alliance workshop

Government funder

Lawyers Alliance e-mails

Lawyers Alliance staff

Foundation funder

Another nonprofit

Lawyers Alliance advertising

Lawyers Alliance website

Friend/Co-worker

Conference/ meeting (not hosted by Lawyers Alliance)

Other _____

Name of referring source: _____

NOTE: Please be sure that you have included all of the following. Your application will not be processed until our office receives all required information:

- ____ Program outline, brochures and/or other descriptive materials
- ____ Certificate of incorporation and amendments
- ____ By-Laws
- ____ IRS Confirmation of tax exempt status (i.e., determination letter), if any
- ____ Lists of officers and directors, and senior staff members
- ____ Annual report or income & expense statement (or three-year proposed budget if organization is newly forming)—example attached.
- ____ Proposal for project funding if newly forming

For each affiliate please provide:

- ____ Certificate of incorporation and amendments
- ____ By-Laws
- ____ IRS Confirmation of tax-exempt status (i.e., determination letter), if any
- ____ Lists of officers and directors, and senior staff members

Return the application and direct any questions to our office. We look forward to hearing from your organization and hope that we can be of assistance.

Signature _____
Print Name _____
Title _____
Date _____

C: SAMPLE (3) YEAR BUDGET

Example Three-Year Budget

The sample budget below is for your reference only. Please submit a budget that is tailored to your organization's needs. For organizations pursuing tax exemption, the budget submitted to Lawyers Alliance will be used as the basis for your organization's application to the IRS. As such try to be as detailed as possible, particularly with regard to specific anticipated sources of funding.

The listed amounts are just placeholders and should NOT be used as a basis for your decision making process while crafting your own budget.

Below are examples of specific government agencies as funding sources. Please similarly list specific institutions and the amounts you anticipate you will receive from them.

<u>Income</u>	<u>2011</u> <u>2013</u>	<u>2012</u>
Department of Housing Services	3,000	4,000
Department of the Aging	2,100	2,100
DYCD	1,000	1,000
Total from Government Agencies	6,000	7,100
	8,600	
Foundation 1	2,000	3,000
Foundation 2	4,000	
Foundation 3	1,000	1,000
Total from Foundations	1,500	
	3,000	4,000
	5,500	
Corporation 1	1,000	1,000
Corporation 2	1,000	
Corporation 3	5,000	6,000
	7,000	
Total from Corporations	3,000	4,000
	5,000	
	9,000	11,000
	13,000	
Individuals	1,500	2,200
	3,800	
Total from Individuals	1,500	2,200
	3,800	
Total Income	19,500 30,900	24,300

<u>Expenditures</u>	<u>2011</u>	<u>2012</u>	<u>2013</u>
Rent	1,000	1,250	1,500
Telephone	0	1,200	1,300
Office Equipment	600	660	750
Postage	600	660	800
Printing	2,000	2,200	2,450
Travel	1,000	1,100	1,250
Staff Salaries	10,000	13,000	17,250
Insurance	1,500	1,650	1,800
Professional Services (including Architectural, Engineering, Accounting, and Legal)	0 200	0	
Utilities	<u>1,500</u>	<u>1,600</u>	
	1,750		
Total Expenditures	18,200 29,050	23,320	

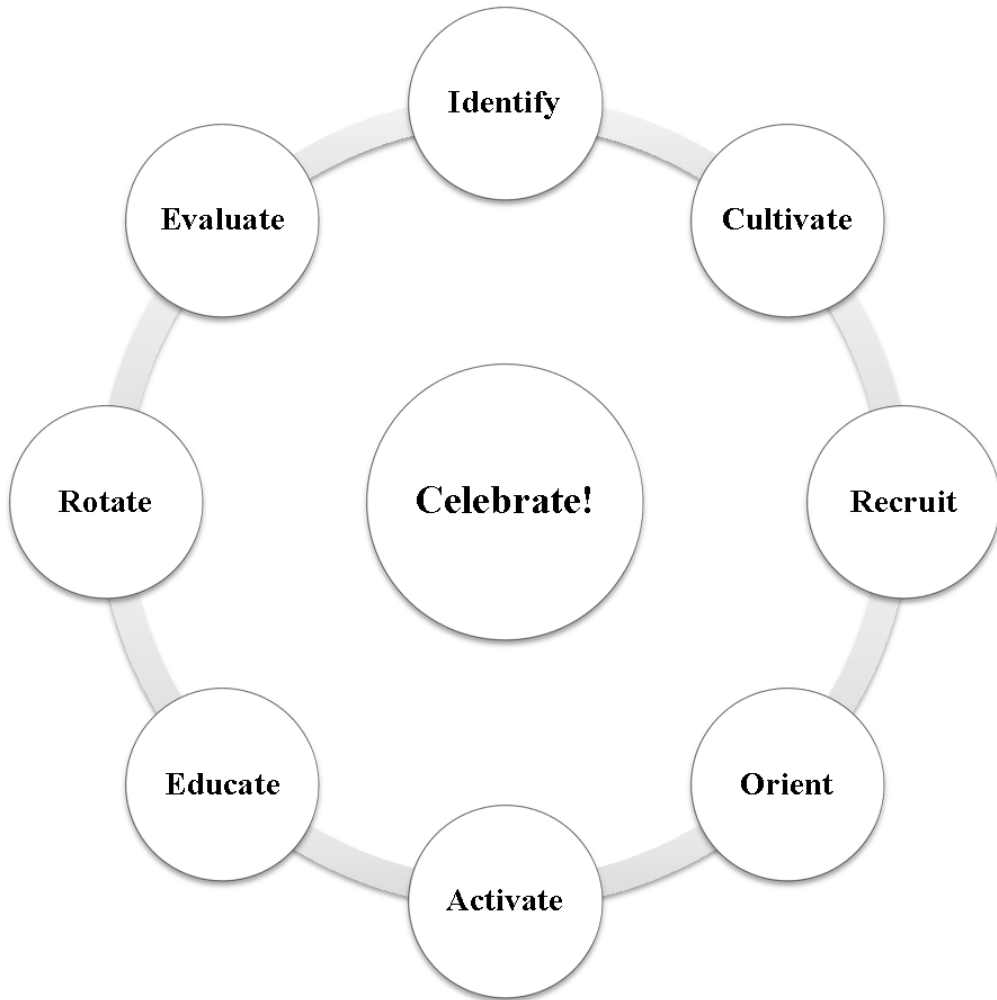
CHAPTER III BOARD DEVELOPMENT

- A. Primary Board Responsibilities
- B. The Board Building Cycle
- C. Board Leadership Selection Criteria
- D. Successful Fundraising - What it Takes
- E. Fundraising: Whose Responsibility?
- F. The Board's Role in Fundraising
- G. The Staff's Role in Fundraising
- H. Individual Board Members Responsibilities

PRIMARY BOARD RESPONSIBILITIES

1. **Determine and support the mission and purpose of the organization.** The mission is at the heart of the nonprofit work. Missions can change as organizations evolve. Board members must review the mission to be sure of its relevance, in light of what the organization does and whom it serves.
2. **Select the executive director.** Boards delegate much of the day-to-day operations to the executive directors; they must be sure that they have identified the best person for the job.
3. **Support the executive director and assess performance.** After selecting the executive director, board members help ensure that person's success by respecting the executive's authority, setting clear goals, and engaging in constructive annual evaluations.
4. **Ensure effective planning.** Boards must provide vision and strategic direction. Good planning ensures the effective use of resources and is the basis for ongoing evaluation.
5. **Ensure adequate resources.** Boards need to be sure that there are enough resources to accomplish the organization's goals. This almost always requires that boards be active in fundraising and in advocacy on behalf of the organization with community leaders, opinion makers, and government officials.
6. **Manage resources effectively.** Boards have fiduciary responsibility for the financial affairs of the organization. They must ensure that money has been prudently spent and that an accurate accounting of expenditures is provided.
7. **Monitor and strengthen programs.** As part of their accountability, responsibilities, boards need to provide oversight of program and ensure that they achieve the expected results.
8. **Enhance the organization's reputation.** Nonprofits must earn and maintain the trust of their constituents, community representatives, and donors. Boards must work to maintain their reputation for effectiveness and fairness.
9. **Ensure legal and ethical accountability.** Boards must go beyond mere legal compliance to assure broader adherence to ethical practices.
10. **Recruit new board members and assess board performance.** Boards are responsible for their own effectiveness. They must assure the overall quality of the board's work, sustain their membership, and develop the necessary leadership to assure continuity. Boards need to reflect regularly on how well they are meeting their responsibilities to the organization.

THE BOARD BUILDING CYCLE



Source: United Way of New York City

BOARD LEADERSHIP SELECTION CRITERIA

- Knowledge of field or endeavor
- Commitment to Cause
- Influence
- Pulling Power
- Knowledge about right people
- Willingness to give
- Willingness to ask
- Willingness to work

SUCCESSFUL FUNDRAISING - WHAT IT TAKES

1. A Board and Chair.

Committed and supportive, willing to work tirelessly at raising money.

2. An Executive director (Executive Director).

Committed even if not an experienced fundraiser.

3. Staff (Ideally Fundraising Staff).

Has *initiative*, writes well, gets along with people, and is willing to do the tough, hard, drudgery work without recognition (and deserves appreciation from the board).

4. Strategic Planning.

A clear and agreed understanding of the *mission*, a *vision* of what the organization wants to *be* and *do* in the coming years; and a realistic appreciation of funding needs and the rationale for support.

5. The Case (Statement).

An inspiring, compelling statement of why someone should support the organization, focused first on *why* the organization exists-what is needed in the community, what is changing for the better-and second on what the organization does and *who* is it.

6. Sources and Kinds of Contributions.

An understanding of (and access to) charitable giving by *individuals, foundations, corporations, other nonprofits, and government agencies*; and an appreciation of the social nature of capital giving for buildings and endowments.

7. Procedures.

Good records, mailing lists, acknowledgements.

8. Research.

Relentless, methodical donor research.

9. Resource Development Plan.

A comprehensive strategy with realistic targets of achievement.

10. Patience and Enthusiasm.

Acceptance that fundraising is a *process* that takes time and success comes only with an *enthusiastic* spirit.

FUNDRAISING: WHOSE RESPONSIBILITY?

THE FIRST RULE

The board is ultimately responsible for the organization, including its financial resources....

Which means that the responsibility for raising funding support cannot be totally delegated to someone else- not to a committee, not to a foundation, not to the staff, not to an outside consultant.

THE SECOND RULE

The board is fairly helpless without strong staff support.

THEREFORE,

Fundraising is a partnership of board and staff.

Neither can do it without the other.

THE BOARD'S ROLE IN FUNDRAISING

- **Define the mission and plan for the future.**
- **Oversee the fundraising program.**
- **Make a personal contribution each year.**
- **Help identify and evaluate funding prospects.**
- **Share in the cultivation of key prospects.**
- **Write letters and/or make calls supporting the organization.**
- **Publicly identify yourself with the Organization and voice support for its mission.**

THE STAFF'S ROLE IN FUNDRAISING

- Provide clear, accurate, accessible information about the organization.
- Keep well-informed about fundraising trends and policies.
- Keep detailed funding records.
- Provide research, such as newspaper clippings, annual reports, and giving profiles.
- Keep on top of deadlines.
- Prepare correspondence; write proposals and acknowledgements.
- Support the efforts of the board by motivating, recommending, encouraging, stimulating, and thanking board members.

INDIVIDUAL BOARD MEMBER RESPONSIBILITIES

- Understand and support the organization's mission
- Attend board meetings
- Prepare for meetings and otherwise commit to learning about the organization
- Share professional expertise
- Engage in discussion and decision-making
- Respect the opinions of other board members
- Support the board consensus on governance matters
- Respect and support the executive director's authority
- Make a personal donation each year (if applicable)
- Encourage other individuals, corporations, and philanthropies to give
- Assess your own performance
- Be prepared and willing to lead the board or a committee

Three “Hats” Often Worn By Board Members

GOVERNANCE HAT

- Governance is the role of the board as a whole.
- Governance means having ultimate responsibility for the organization.
- An individual board member wears this “hat” only during board meetings when developing policy and acting collectively.

IMPLEMENTATION HAT

- One or more board members may wear this “hat” when the board asks/authorizes them to implement particular programs, tasks, or board policies.

VOLUNTEER HAT

- This is the “hat” worn at all other times when involved with the organization's activities.
- As program participants, board members are serving as volunteers.

CHAPTER IV FUNDRAISING

- A. Checklist for Nonprofit Start-ups
- B. Proposal Development: A Fundraising Readiness Checklist
- C. Diversifying Fundraising Strategies
- D. Sample Development Plan
- E. The Fundraising Plan: Stages of a Fundraising Program
- F. Guidelines for Evaluating the Appropriateness of Fundraising Costs
- G. Fundraising Assessment Quiz
- H. The Cover Letter
- I. Where to Look for Funders
- J. How to Make Contact with Potential Funders
- K. The 20 Biggest Fundraising Mistakes
- L. Glossary of Fundraising Terms

CHECKLIST FOR NONPROFIT START-UPS

- A mission statement: who you are and why you exist.
- A vision statement: what “business” are you in and, in general terms, what you plan to do and what kind of organization you will need to do it.
- Strategic plans: primarily long-range in nature, they identify organizational goals and objectives and they target a client or patient base.
- Annual plans: an outline to advance your goals and set short-term objectives to be achieved during the year.
- A human resource plan: who you need on staff-paid and volunteers-and how they will be organized.
- The logistics needed: what is needed-where and when-in the way of property, facilities and supplies to carry out plans.
- Funds and other donated resources: what is needed to pay for the human resources and to meet other logistical requirements.
- Sources and types of funding: fees, grants donations, endowments, in-kind borrowing, etc.
- Work plans: the timeframe for projects and other tasks performed during the year.
- Policies: dealing with the target population and with market prices versus subsidized prices, quality controls and performance evaluation methods, as measures of both programs results and individual performance
- Organizational issues: board, staff and volunteer roles and relationships, beyond the provisions of bylaws.
- Marketing and public relations: getting your message across to potential clients or patients, funding sources and the community at large; grantsmanship, fundraising, marketing and public relations
- Outreach: outreach to and involvement in the community to network, network, network.

Finally the board should obtain the services of a bookkeeper and/or an auditor familiar with nonprofit accounting and compliance procedures. If you are going to start a nonprofit, it is important to get it right beginning with day one.

PROPOSAL DEVELOPMENT: A FUNDRAISING READINESS CHECKLIST

Are you frustrated from having every proposal submitted by your organization turned down by funders? Are you familiar with the documents funders require non-profit organizations to submit with their proposals? Are you interested in exploring ways to improve your agency's position to secure funding? This Proposal Readiness Checklist that may be used as a guide when developing and organizing your proposal.

___ Cover Letter. You should write a cover letter after you have finished your entire Proposal. This can be very brief, introducing your proposal, providing your Mission statement and indicating how much money you are requesting.

___ Title Page. This gives the title of your project, and basic information about who is submitting the proposal, whether an individual or an organization.

___ Table of Contents. If you have more than about five pages, the table of contents will list the various sections of the proposal.

___ Project summary or introduction. On one page, you'll give all the important Information about your project: your mission statement, the problem or need, who You are, what you want to do, your total budget, and how much you are asking for. Here you fill in more details than are in the cover letter. Foundation staff, board members, and grant officers will read the project summary to get a quick sense of your proposal.

___ Statement of need. In this section you'll discuss the need for your project and, if applicable, the kind of problem that your project will solve. Describe the community that will be served and the long-range goals that will be achieved.

___ Objectives. What are the specific, immediate objectives that you wish to accomplish with your project (as distinct from long-range goals)?

___ Plan. Here you'll outline the plan or method you'll use to accomplish those objectives. Give the details of your project-where it will take place, the steps you'll go through, and the schedule or timeline for those steps. You will base this on your project's outline.

___ Evaluation. Foundations want to know whether the projects they invest in are successful; your proposal should indicate how you will report on your project and what evidence of its success you will provide.

___ Personnel. This is where you attach your resume. If it's a larger project, you might include the resumes of two or three other key people as well.

___ Budget. A one or two page budget, broken down into major categories.

___ Other funding received. If you've already received any funding when you send out a proposal, list it here to strengthen your request.

___ Future funding and support. If you are planning a project that will extend beyond the initial grant period, you should give some indication here how you might keep the project going in the future.

___ Official certification and signatures. If you are applying through a sponsoring Organization, you may be asked to provide a copy of the sponsor's 501 (c) 3 Internal Revenue Service certification and some indication of the sponsor's support.

___ Supporting documentation. This is where you can include a relevant article about the need for your project, one or two letters of endorsement, and any reviews or articles on your work.

**DIVERSIFYING FUNDRAISING STRATEGIES
METHODS OF FUNDRAISING DIVERSIFICATION**

- Foundation Giving
- Corporate Giving
- Major & Planned Gifts
- Special Events
- Capital Campaigns
- Direct Mail
- Board & Management
- Membership
- Products/Sales
- Internet & Technology (Website)
- Subcontracting
- Being a Beneficiary of a Gift

SAMPLE DEVELOPMENT PLAN

Strategy	Goal	Action Steps	Ownership	When	Cost
<i>New Member Acquisition</i>	<i>Goal: 500 new members- \$9,000</i>	1.Two direct mail campaigns to 10,000 prospects (300)	1.Staff w/ help of consultant	1. May & Sept.	1.\$7,000
		2.Each bd. Member recruits 1 new member per month (120)	2.Board committee	2.Monthly	2.No Cost
		3.Participate in raft trips become members (50)	3.Staff	3.Summer	3.No Cost
		4.Buyers of raffle ticket booths become members (30)	4.Staff	4.Fall	4.No Cost
<i>Renewals</i>	<i>Goal: 100 out of 154 (65%)-\$2,000</i>	1.Call last year's lapsed members, asking them to renew	1.Staff & Volunteers	1.January	1.\$50
		2.Do 3 mailings to current members, one month apart	2.Staff	2.January to March	2.\$400
		3.Call lapsed members, asking them to renew	3.Staff & Volunteers	3.May	3.\$50
<i>Special Appeals</i>	<i>Goal: \$2,000</i>	1.Prepare a special appeal to all members	1.Staff	1.October	1.\$400
		2.Prepare a follow-up request in 6 weeks	2.Staff	2.December	2.\$100
<i>Special Events</i>	<i>Goal: \$10,000</i>	1.Hold raffle which will generate money, educate the public and recruit members	1.Board Committee	1.June to October	1.\$2,500

Major Donors	Goals: \$10,000 from 46	1.Research names of potential major donors (185)	1.Staff w/ help of board	1.Ongoing	1.\$500
	2 @\$1,000	2.Create a special donor club with special benefits	2.Staff	2.Ongoing	
	6 @ \$500		3.Staff & board	3.Ongoing	
	8 @ \$250	3.Schedule personal visits with as many of these people as possible to ask for money	4.Staff & board	4.Ongoing	
	30 @ \$100	4.When visits are not possible, write a personal letter			
Corporations	Goals: \$7,000	1.Talk with local businesses and ask them to sign on as “Friends” with a gift of \$300	1.Staff & volunteers	1.June to July	1.\$100
		2.Send proposals out to selected corporations	2.Board Committee	2.May	2.\$100
Foundations	Goals:\$15,000	1.Research & Prepare a list of foundation prospects	1.Intern	1.January	1.No Cost
			2.Staff	2.February to April	2.\$100
		2.Prepare and mail out proposals	3.Staff		3.No Cost
		3.Follow up		3.May to July	
TOTAL POSSIBLE INCOME=\$55,000					TOTAL EXPENSE=\$11,300

Data adapted from Pat Munoz & Liz Ralsbeck, "How to Plan Your Fundraising Strategy," *Grassroots Fundraising Journal*." Chardon Press. January 1997.

THE FUNDRAISING PLAN STAGES OF A FUNDRAISING PROGRAM

Stage 1

1. Direct Mail
 - two to four appeals
2. Annual Giving Volunteer Committee
 - conduct personal solicitations
3. Special Gifts
 - mailing to board members
 - mailing to key volunteers and prospects
4. Special Events
 - general ticketed event
 - smaller events hosted by CEO or board chairperson
5. Foundations, Corporations, Government
 - conduct research on prospective funders
 - gather guidelines and other pertinent information
 - prepare letters of inquiries
 - develop proposals for key funders
 - institute a reporting procedure for funders

Stage 2

1. Direct Mail
 - renewal mailings to current donors
 - donor acquisition mailings
 - special mailings to lapsed donors
2. Introduce Mail/Phone program
3. Annual Giving Volunteer Committee
 - increase number of personal solicitations
4. Special Gifts
 - do special cultivation/informational mailings to current donors
 - introduce gift clubs
 - continue personalized mailings and increase number of personal solicitations
5. Special Events
 - expand successful general ticketed event to increase revenue by instituting a sponsor/patron structure
 - continue smaller events hosted by CEO, board chairpersons, or major donor
6. Foundations, Corporations, Government
 - continue research on possible funders
 - set up meetings with current funders

- target new group of prospects preparing letters of inquiries
- prepare written proposals and continue reporting procedure
- 7. Planned Giving
 - introduce concept of wills and bequests in communications and newsletters
 - begin drafting gift policies for board approval
- 8. Memorial Giving
 - introduce concept in communications and newsletter

Stage 3

1. Direct Mail
 - renewal mailings to current donors
 - increase donor acquisition mailings
 - continue mailing special appeals to lapsed Donors
2. Mail/Phone Program
 - continue program doing more donor segmentation
3. Annual Giving Committee
 - increase activity of committee
4. Special Gifts
 - continue cultivation/information mailings from CEO
 - expand number of gift clubs
 - identify prospects for special attention
 - continue personalized mailings and personal solicitations
5. Special Events
 - maintain current program with some enhancements
6. Foundations, Corporations, Government
 - maintain current program
7. Planned Giving
 - establish a bequest society
 - prepare special marketing materials on planned giving
 - do special mailings to selected prospects
8. Memorial Giving
 - continue to include information in communications/newsletter

GUIDELINES FOR EVALUATING THE APPROPRIATENESS OF FUNDRAISING COSTS

Fundraising is a process that has many components, and there are investments which must be made in order to complete the process. Individual components of the fundraising process should be evaluated as part of a total development program, and boards of directors of nonprofit organizations should determine a reasonable rate of return on investment for their own organization based on prior results.

When a charity receives 3 to 5 percent of the donations from a particular campaign, there may be a problem. On the other hand, the public must realize that most charities are not going to receive over 90 percent of the contributions from any fundraising campaign. Charities have been operating expenses just like for-profit entities.

The following guidelines include some of the key factors that should be taken into consideration in evaluating an organization's fundraising costs and returns.

- **The age of an organization.** A well-established organization will be likely to have a greater return on investment than a newly establishment nonprofit.
- **The age of the fundraising department.** A mature development program, professionally run, would be expected to produce a higher return on investment than a newly formed department.
- **The source of funds.** Nonprofits that rely heavily on small gifts from individual donors will have higher fundraising costs. In contrast, organizations that receive support from the federal government, corporations, foundations, or large gifts from wealthy donors tend to have lower costs.
- **Different methods used in the fundraising program will produce different returns.** For example:
 - a. A donor acquisition mailing will have a much lower return on investment than a donor renewal mailing.
 - b. A capital campaign will produce a much higher return on investment than an annual fund campaign.
 - c. A newly established planned giving program may have zero return on investment for the first few years.
 - d. The return on investment for a special event will be lower than that of a major gifts program.
- **The size of an organization.** The return on investment may be affected by the size of an organization.

- **The profile of the constituency.** The economic and geographic profile of the constituency being solicited will have an effect on fundraising costs and return on investment.
- **The location of the organization.** An organization located in an affluent region of the country should expect a higher return on investment than one located in a less affluent area.
- **The popularity of the cause.** The cause and its level of acceptance by the community will affect the return on investment.
- **The competition for funds.** Within the community or constituency that the organization is appealing to for support, the competition by other organizations may lower the return on investment.
- **Sometimes, a fundraising campaign may actually lose money in the short-term, but generate significant returns in the long run.** The cost of direct mail acquisition (mail solicitations sent to potential new donors) may range anywhere from \$1.00 to \$1.25 per dollar raised. However, once the new donors have been identified, a second mailing to that group may cost only \$0.20 per dollar raised. Thus, while the first mailing may not bring in much money, the second mailing should bring in a substantial amount of contributors. These newly-identified donors may ultimately donate even larger gifts to the not-for-profit (land, stocks, charitable bequest, etc.).

Responses to the following questions can help indicate whether proposals from outside vendors are in the best interests of the organization and its donors:

- What is the return on investment proposed by the vendor?
- What is the time commitment expected of staff?
- What is the time commitment expected of the board of directors and key volunteers?
- What is the amount of organizational funds needed?
- With what will the organization be left (skills, systems, enhanced volunteer involvement, expanded donor base, ongoing annual fundraising at a higher level, etc.) when the vendor has completed the project?

Source: copyright AFT (formerly NSFRE). Used with permission. All rights reserved

FUNDRAISING ASSESSMENT QUIZ

Don't jump into fundraising before you are ready. Ascertain first where you are strong and where you are weak relative to your ability to raise funds. This self-assessment quiz, developed by the Society of Nonprofit Organization, will help you determine where to focus your fundraising efforts.

Is there someone in your organization, paid or volunteer, who is able to devote at least three hours a day to fundraising?

☐ Yes ☐ No ☐ Not Sure

Do you have up-to-date mission and vision statements for your organization?

☐ Yes ☐ No ☐ Not Sure

If you asked staff and board members to state your organization's mission and vision statements, could they all do so, and would all their statements match?

☐ Yes ☐ No ☐ Not Sure

Can you list the key markets for your services?

☐ Yes ☐ No ☐ Not Sure

Do you know how each of your markets would describe your organization's image?

☐ Yes ☐ No ☐ Not Sure

Does every one of your board members help raise funds for your organization?

☐ Yes ☐ No ☐ Not Sure

Is every one of your staff and board members committed to and enthusiastic about your organization's mission and services?

☐ Yes ☐ No ☐ Not Sure

Do you have resources earmarked especially for Fundraising?

☐ Yes ☐ No ☐ Not Sure

Does your budget include money for training?

☐ Yes ☐ No ☐ Not Sure

Do you have resources in place to hire a consultant?

☐ Yes ☐ No ☐ Not Sure

Do you have collaborative relations with other nonprofits?

☐ Yes ☐ No ☐ Not Sure

Is your technology up-to-date?

☐ Yes ☐ No ☐ Not Sure

Do you have a strategic plan for your organization?

☐ Yes ☐ No ☐ Not Sure

Do you keep in regular contact with the media about you organization and its events?

☐ Yes ☐ No ☐ Not Sure

Do you have good relationships with corporate leaders in your community?

☐ Yes ☐ No ☐ Not Sure

Do you have up-to-date versions of at least seven of the following materials describing your organization?

- | | |
|--|--|
| <input type="checkbox"/> Brochure | <input type="checkbox"/> Newspaper clippings |
| <input type="checkbox"/> Marketing piece | <input type="checkbox"/> Case statement |
| <input type="checkbox"/> Direct mail letter | <input type="checkbox"/> Wish list |
| <input type="checkbox"/> Special event invitations | <input type="checkbox"/> Video |
| <input type="checkbox"/> Newsletter | <input type="checkbox"/> Slide show |
| <input type="checkbox"/> Press releases | <input type="checkbox"/> Public service announcement |
| <input type="checkbox"/> Annual Report | <input type="checkbox"/> (PSA) |

☐ Yes ☐ No ☐ Not Sure

Can you name everyone who gave to your organization more than once last year?

☐ Yes ☐ No ☐ Not Sure

Scoring: Give yourself 10 points for every yes, and score yourself as follows:

- | | |
|----------------------------------|---|
| <input type="checkbox"/> 0-40 | A ticket to disaster. You won't be ready for fundraising for a while. Better start with the basics. |
| <input type="checkbox"/> 50-90 | A good start; concentrate on firming up your foundation. |
| <input type="checkbox"/> 100-130 | A bit of fine-tuning needed; pinpoint where you need to focus your work. |
| <input type="checkbox"/> 140-160 | Congratulations! You're probably ready to add new sources of income. |

Source: Rebecca K. Leet, "Are You Ready for Fund-Raising?" *Strategic Governance*, Vol.3:1, Aspen Publishers, Inc., © 1997

THE COVER LETTER

Your cover letter should briefly describe your proposal. It should include a one sentence description of the program (purpose, target audience, amount of finding, and time frame), phone number, and audience for return correspondence. It should be addressed to a specific individual at the finding source and should be signed by the Chair of Board of Directors or the highest managing official within the organization (usually the Executive Director).

It is desirable to designate a title for your project that conveys the central theme of your project and which may be used to market it. The title should be as short as possible. If you feel the title is somewhat lengthy, but conveys the central theme of your project, use its acronym. Your use of this title throughout the proposal can be an effective strategy in conveying a sense of permanence to the reader.

Source: Neighborhood Technical Assistance Clinic (NTAC)

WHERE TO LOOK FOR FUNDERS

By Valerie Oliver-Durrah

Funding for nonprofits during this economic climate is very challenging. Even the best of the nonprofit organizations are having a difficult time attracting new donors. Here are a few tips on nontraditional strategies for looking for funders.

You may already know the traditional sources, which I have listed below as reminders, but let's focus on 5 tips on where to look for funders in nontraditional ways:

Non-Traditional Sources

1. **Review** Death Obituaries in Newspapers- you may find that a philanthropist died and the family is establishing a special foundation in his or her name.
2. **Make** a list of organizations that provide services patronized by staff, board and the organization in general.
3. **Explore** Social Networking outlets: Facebook, Twitter, and others to help market your organization and to fundraise.
4. **Post** ads for donors/contributors to contribute to your organization.
5. **Explore** Church members who might wish to start a special ministry to help your organization.

Traditional Sources

1. Foundation center
79 5th Ave
New York, NY 10003-3076
(212) 620-4230
<http://foundationcenter.org/newyork/>
ir@foundationcenter.org
2. New York City Public Libraries
3. Existing Files
4. Networking, Networking, Networking
5. Board Members and their Resources

HOW TO MAKE CONTACT WITH POTENTIAL FUNDERS

By Valerie Oliver-Durrah

1. Write Letters of Inquiry
2. Read articles and magazines about philanthropy to see what funders are funding, what career moves are being made and what issues funders are addressing.
3. In response, make comments, make suggestions and, when appropriate, send congratulations.
4. Read and send notes.
5. Look at Board of Directors' List of Foundations. Follow these folks' interests and activities to make a connection.
6. Ask funders for advice, to serve our communities, to be keynote speaker.
7. Honor a funder for extraordinary work.
8. Put the funder on your mailing list.
9. Invite funders to all events.
10. Introduce yourself at meetings and send follow-up notes.

THE 20 BIGGEST FUNDRAISING MISTAKES

1. Thinking Your Organization Will Attract Support Simply Because It's a Good Cause
2. Thinking That Others Can Raise the Money
3. Believing That Because People Are Wealthy They Will Contribute to You
4. Thinking You Can Whisk Wealthy Prospects in at the Last Minute
5. Failing to Research and Evaluate Projects
6. Failing to Ask
7. Thinking That Publicity Will Raise Money
8. Failing to Recruit the Right Trustees
9. Believing You Can Raise Money by the Multiplication Table
10. Failing to Have Deadlines
11. Failing to Have a Strong Rationale
12. Failing to Cultivate Donors
13. Failing to Set a Realistic Goal
14. Failing to Train Solicitors Adequately
15. Failing to Thank Your Donors
16. Failing to Focus on Your Top Prospects First
17. Failing to Ask for a Specific Gift
18. Failing to Focus on the Best Sources and Methods
19. Failing to Find the Right Person to Ask
20. Failing to See Your Top Prospects in Person

Excerpted from The Relentlessly Practical Guide to Raising Serious Money

GLOSSARY OF FUNDRAISING TERMS

By Valerie Oliver-Durrah

I receive a number of calls on a daily basis about how to define fundraising terms. Here is a glossary of key fundraising terms that you should share with your nonprofit staff and your Board of Directors.

Mission statement: a written summary of what your organization does to achieve your vision: describes the actions that you take today.

Vision statement: What you hope the ultimate result of your organization's actions will be: describes how the future will look if you achieve your mission.

Needs statement: The section of your proposal in which you present the facts and evidence that support the need for your project. Needs to be kept short and persuasive.

RFP: *Request for Proposal*- an announcement from a resource partner inviting applications, usually for a particular funding program.

Project or Program Budget: the budget for a particular project –usually shown over a specified period of time, e.g. one year.

OTPE: *Other than personal expenses* – a term used in budgets, defining expenses other than staff salaries.

Goals and objectives: Your goal is your eventual outcome – what you want to achieve. Your objectives are the actions you take to get you to that goal.

Letter of Inquiry (LOI): a short letter- max. 3 pages – designed to give the grant maker a snapshot of your proposed project/program and convince them to invite you to submit a full proposal.

Operating budget: the budget for your organization as a whole, showing both income and expenses.

Overhead costs: the expenses that are not directly attributable to a program but which are necessary to operate the program, e.g., phone, electricity, rent, stationary, subscriptions, training etc. Sometimes referred to as indirect or administrative costs.

Financial statement: a set of financial reports that show all of the financial activities of an organization, usually prepared at the end of the financial year- also known as audited statement.

Earned income: funds that your organization has earned by selling goods or services or services, e.g. membership fees, tickets, publications etc.

Budget narrative: brief, explanatory notes that accompany a budget and explain or clarify specific line items- occasionally requested by a funder.

CHAPTER V
RESOURCES & REFERRALS THAT SUPPORT NONPROFIT WORK

- A. Identifying Books Read by Black Clergywomen
- B. Top Women and Men Theologians that Black Clergywomen listen to
- C. E-mail Addresses that Every Nonprofit Should Know
- D. Community Resources and Technical Assistance Providers compiled by the Foundation Center
- E. Terms of Definition for Theology, Community Development, and GuideStar
- F. 10 Tips to Sustain Non-Profits in a Failing Economy

IDENTIFYING BOOKS READ BY BLACK CLERGYWOMEN

Resources for Women in Ministry: Women Together in Ministry

A NETWORK FOR FEMALE CLERGY IN THE GREATER CLEVELAND AREA

RESOURCES FOR FEMALE CLERGY:

1. **Judson Press Publication, *Beyond the Stained Glass Ceiling: Equipping and Encouraging Female Pastors*, by Pastor Christine A. Smith ...**

The reality of a stained glass ceiling is familiar to most women called to pastorate. Despite being more likely to be seminary educated, female clergy constitute less than 10 percent of Protestant leading pastorates—and those who do hold such pastorates are generally paid less than their male counterparts. In light of such statistics, Pastor Chris Smith explores how to overcome the challenges in breaking through the stained glass ceiling—and she goes a step further. She shares the lessons learned and best practices of the success stories—those women who are currently serving in solo or senior pastorates. Based on a national survey of female clergy women, this volume is rich in insights based on data as well as personal anecdotes—insights that will empower not only women called to the pastorate but also their male colleagues and denominational leaders who want to support them.

Visit: http://www.judsonpress.com/product.cfm?product_id=16736 **to order your copy today**

2. ***And the Women Came First*, by Dr. Sabrina J. Ellis ...**

Sabrina J. Ellis is a prepared pastor, a discerning teacher, a powerful preacher, and a scholar par excellence. The insights that she shares in her maiden publication demonstrate her keen intellect and prophetic vision. Women will be blessed and men will be enlightened by her transparency and her clarity of vision. Indeed, all who read this book will experience the joy of the empty tomb! Bishop Johnathan E. Alvarado, DMin., Th.M. Senior Pastor, Total Grace Christian Center Professor of Theology and Dean of the Chapel Beulah Heights University Dr. Sabrina Ellis has been ministering to women for years, and this book will help women discover the uniqueness before God while enabling men to find and feel the strength they have to offer. It is a must read for everyone! Bishop Walter S. Thomas, DMin. Senior Pastor, New Psalmist Baptist Church Past President of Hampton Minister's Conference (1999-2002) Dr. Sabrina J. Ellis is the Executive Pastor of the Pentecostal Church of Christ. She received a Master of Divinity degree and a Doctor of Ministry degree from Ashland Theological Seminary in Ashland, Ohio. Dr. Ellis is married to Bishop J. Delano Ellis, II and together they have 6 children and 23 grandchildren.

Visit: http://www.amazon.com/s?ie=UTF8&field-author=Dr.%20Sabrina%20J.%20Ellis&page=1&rh=n%3A283155%2Cp_27%3ADr.%20Sabrina%20J.%20Ellis **to order your copy**

3. **Rev. Barbara J. Essex, author of *Bad Girls of the Bible*... (<http://www.pilgrimpress.com/>)**

Bad Girls of the Bible: Exploring Women of Questionable Virtue

The first in an engaging series, *Bad Girls of the Bible*, looks beyond the infamy to show us women of exceptional boldness, courage, determination, and independence.

This popular twelve-week study explores the likes of Eve, Potiphar's Wife, Delilah, Jezebel, Herodias, the Woman Caught in Adultery, and more...

To learn more about Rev. Essex's ministry, visit <http://www.barbarajessex.com/home.html>
(<http://barbarajessex.com/home.html>)

4. *God's Gift: Double For Your Trouble by Author, Poet and Psalmist, Authorine Marie McKnight*

To learn more about this exciting, uplifting and encouraging new book, **visit** <http://www.intelligentpublishing.org/>
(<http://intelligentpublishing.org/>) or email Minister McKnight at rinimck@gmail.com (<mailto:rinimck@gmail.com>)!

Source: <http://www.wtimofgreatercleveland.org/resources.htm> - *Resources - Women Together in Ministry*

5. Assistance Programs ...

Women in Transition Program

Cuyahoga Community College

Eastern Campus

4250 Richmond Rd., Highland Hills, OH 44122

216-987-2270 –Phone

216-987-2139 –Fax

(<http://www.tri-c.edu/apply/specialinterest/Pages/Women.aspx> (<http://www.tri-c.edu/apply/specialinterest/Pages/Women.aspx>))

Tri-C – Where futures begin SM

One College / One Goal STUDENT SUCCESS

6. “COTAAN” Covenant Outreach Through Advocacy and Agency Networking.

A ministry to support women and girls returning home from incarceration. “A soft landing for those who have had a hard start.” “Minister Kathryn R. Johnson, Program Director.

Visit: <http://www.cotaan.org/> (<http://www.cotaan.org/>) for more information.

7. BLOGS

- A. ***Shepastor...*** Would you like to hear the victories, challenges, insights and words of wisdom from other female clergy, locally and nationally? Would you like to share insights and helpful hints of your own for female clergy? Check out the “Shepastor Blog.” Click the link Shepastor: A blog for female clergy

(<http://shepastor.blogspot.com/>)

- B. ***Light and Shadow*** (<http://www.psychologytoday.com/blog/light-and-shadow>)

Challenges in religious and spiritual life by Julie Exline, Ph.D.

Julie Exline, Ph.D., is an Associate Professor in the Department of Psychological Sciences at Case Western Reserve University. She is a licensed psychologist and certified spiritual director. Her research centers on religious and spiritual struggles.

To read her Blog visit: <http://www.psychologytoday.com/experts/dr-julie-j-exline-phd>
(<http://www.psychologytoday.com/experts/dr-julie-j-exline-phd>)

- C. *In Their Shoes: Women Walking with Women Worldwide*
(<http://intheirshoes.wordpress.com>)

A COMPANION BLOG TO THE PODCAST SERIES

To read "In Their Shoes..." visit <http://intheirshoesblog.wordpress.com/>
(<http://intheirshoesblog.wordpress.com/>)

Blog Editor, Rev. Sandra L. DeMott Hasenauer

Associate Executive Director

American Baptist Women's Ministries

P.O. Box 851

Valley Forge, PA 19482-0851

www.abwministries.org (<http://www.abwministries.org/>)

Source: <http://www.wtimofgreatercleveland.org/resources.htm> - *Resources - Women Together in Ministry*

8. Institutions, Agencies and Denominational Resources

The Cleveland Baptist Association

4050 Monticello Boulevard Cleveland Heights, Ohio 44121

Telephone: 216-291-3040 / Fax: 216-291-3041

Email: ClevelandBapAssoc@att.net (mail to: ClevelandBapAssoc@att.net)

Website: www.cbacleveland.org (<http://www.cbacleveland.org/>) _

9. **WOMAN PREACH!, Inc.**

WomanPreach!, Inc. is an organization whose vision is to bring preaching women into full prophetic voice around Womanist/Feminist concerns of equity and justice. It is a voice based work committed to train/assist preaching women in discovering, uncovering, re-envisioning, and strengthening voice around these concerns. We do this in several ways, but our primary forum is our preaching academy. The Jarena Lee Preaching Academy is focused on African American preaching women.

Rev. Valerie Bridgeman, Ph.D., who is the Associate Professor of Hebrew Bible/Homiletics and Worship Scholar of Theology and the Arts at Lancaster Theological Seminary, is the Founder and CEO. This organization has come out of work she has done over the years on Sacred Rhetoric of African American Women.

Check out their website by clicking on their link below ...

<http://womanpreach.net/> (<http://womanpreach.net/>)

**TOP WOMEN AND MEN THEOLOGIANS
THAT BLACK CLERGYWOMAN LISTEN TO**

- Rev. Dr. Renita Weems
- Rev. Dr. Joanne Terrell
- Rev. Dr. Stacy Floyed-Thomas
- Rev. Dr. Will Gafney
- Rev. Dr. Teresa Fry Brown
- Rev. Dr. Katie G. Cannon
- Dr. Delores Williams
- Dr. Tracy West
- Dr. Valerie Bridgeman
- Rev. Dr. Emilie Townes
- Rev. Dr. Leslie Callahan
- Rev. Dr. James H. Cone
- Dr. Anthony Pinn
- Bishop Luther Dingle
- Bishop Joseph Walker
- Pastor Jenkins
- Bishop T.D. Jakes
- Bill Winston
- A.R. Bernard
- Marvin McMickle
- James Cone
- Elaine Flake

- Ben Witherington
- Anne Streety Wimberley
- Cain Hope Felder
- Elaine Flake
- James Forbes
- Vashti McKenzie
- Ella Mitchell
- AW Tozer
- RC Sproul
- Gustavo Guitierrez
- Fred Price
- Paula White
- Victor Brown
- Rev. Dr. Demetrius Carolina
- Charles Stanley
- Ron Parsley
- Rev. Janet Jones
- Pastor Mary Frazier
- Dr. Preston Terrell
- Bishop John Washington
- Emilie Townes
- Renee Hill
- Julia Norwich
- Rosemary Reuther

- Karl Barth
- John McArthur
- Marva Dawn
- Thomas Merton
- Josh McDowell
- Henry Barclay
- Paul Tillich
- Richard Foster
- Eugene Peterson
- Cornell West

E-MAIL ADDRESSES THAT EVERY NONPROFIT SHOULD KNOW

1. At <http://www.foundationcenter.org> the Foundation Center provides information about every foundation in the country. Much of this information is free, but some of it is for paying subscribers only.
2. At <http://guidestar.org> Guide star lists financial information for 800,000 nonprofits. You can use Guide star for research, and you can also update your organization's entry there.
3. At <http://idealist.org> Idealist.org has built the leading nonprofit job site in the country. In addition to jobs, you can also list events, volunteer opportunities and internships, and at <http://www.idealists.org/consultants> you can find the most comprehensive directory of nonprofit consultants on the web.
4. At <http://news.gilbert.org> Michael Gilbert maintains a great site with daily news updates bridging the online and nonprofit worlds. You can read the news there, or you can subscribe for weekly email updates.
5. At <http://www.nonprofitbasics.org> the Center of Philanthropy and Nonprofit Leadership is building a resource center with lots of great information for starting, running and funding an organization.
6. At <http://www.nonprofits.org/npofaq> Putnam Barber maintains the Nonprofit FAQ- an older resource center that is special because it is based on actual questions and answers posted by nonprofit managers over the years.
7. At <http://www.networkfoodforgood.org> people can find volunteer opportunities, and they can also make donations to hundreds of thousands of nonprofits. Most importantly, you can use site to add a free Donate button to your Web site.
8. At <http://www.serviceleader.org> you will find a huge site covering every aspect of volunteer management, from screening, matching, record-keeping and evaluation, to legal issues, risk management and virtual volunteering.
9. At <http://www.techsoup.org> Techsoup has built the leading resource center for all issues related to nonprofit technology. In addition, they offer steep discounts on software for nonprofit, sometimes up to 90% off the list price.
10. At <http://www.volunteermatch.org> people can find volunteer opportunities all over the country by ZIP code or area of interest.

COMMUNITY RESOURCES COMPLIED BY THE FOUNDATION CENTER

Which May Be Helpful to Faith-Based Institutions Which Operates Community Development Centers

The following resource list includes many associations, service organizations, and technical assistance providers serving the New York City area. The list is not comprehensive, but rather is intended to serve as a starting point for those in need of assistance. When available, we provide direct links to an organization's Web site.

- **Academic Programs**
- **Arts Resources**
- **Consulting, Training, and Resources**
- **Employment in the Nonprofit Sector**
- **Legal Services/Accounting**
- **Resources for Small Businesses and Start-ups**
- **Service Organizations and Associations**
- **Technology**
- **Volunteer Resources**

Academic Programs

- **The School of Public Affairs at Baruch College**

137 East 22 Street, 3rd Fl., Suite 309
New York, New York 10010-5585
Phone: (212) 802-5900
Fax: (212) 802-5903
Email: stan_altman@baruch.cuny.edu

The School of Public Affairs at Baruch College of the City University of New York specializes in teaching, research and service in the areas of municipal government, nonprofit administration, policy analysis and evaluation, health care policy and educational administration. The School offers graduate, undergraduate and executive degree programs. The School operates nationally recognized research centers, including: Center for Innovation and Leadership in Government, Center for Educational Leadership, Center on Equality, Pluralism and Policy, Center for the Study of Business and Government, and the Baruch Survey Research Unit.

- **Columbia Business School
Programs in Social Enterprise**

Executive Education
Armstrong Hall, 4th Floor
New York, New York 10025
Phone: (800) 692-3932
Fax: (212) 531-4743

Email: execed@columbia.edu

Columbia University's Programs in Social Enterprise offers various options for nonprofit leaders, including the Institute for Not-for-Profit Management, an Open Enrollment program offering graduate-level management education for nonprofit professionals. There are also **Custom Programs**, designed for specific organizations to provide training for the employees of those organizations.

- **The Hunter College School of Social Work**

129 E 79th Street
New York, NY 10021
Phone: (212) 452-7000

The Hunter College School of Social Work, established in 1958, offers several pathways leading to the master of social work degree. The M.S.W. program is accredited by the Council on Social Work Education. The primary goal of the program is to prepare students for responsible, advanced, and creative practice in social work. As a public graduate school of social work in New York City, the School recognizes a special

responsibility toward serving the urban community under social agency auspices.

- **The School of Social Work at Columbia University**

1255 Amsterdam Avenue
New York, NY 10027
Phone: (212) 851-2300
Email: socialwork@columbia.edu

The School of Social Work at Columbia University offers a variety of programs that ultimately lead to the Master of Science in Social Work (The MS in Social Work at Columbia is the equivalent of the MSW). Programs are organized around in-depth study of one of five social work methods and on focused study of one of seven fields of practice. The School also offers a doctoral program in social work.

- **Milano The New School for Management and Urban Policy**

72 Fifth Avenue, New York, NY 10011
Phone: (212) 229-5311
Fax: (212) 229-5354

The School for Management and Urban Policy offers master's degree programs oriented toward public policy and nonprofit management, including Health Services Management and Policy, Human Resources Management, Nonprofit Management, Organizational Change Management, and Urban Policy Analysis and Management. The program offers a Ph.D. in Public and Urban Policy, as well as various professional development programs.

- **The Robert F. Wagner Graduate School of Public Service**

295 Lafayette Street
New York, NY 10012-9604
Phone: (212) 998-7400
Email: wagner@nyu.edu

The Robert F. Wagner Graduate School of Public Service at New York University offers advanced programs leading to the professional degrees of Master of Public Administration, Master of Urban Planning, Master of Science in Management, and Doctor of Philosophy. Through these rigorous programs, NYU Wagner educates the future leaders of public, nonprofit, and health institutions as well as private organizations serving the public sector. NYU Wagner prepares serious, talented professionals to face the constantly changing challenges of public service.

- **The Wurzweiler School of Social Work**

Belfer Hall
2495 Amsterdam Avenue
New York, NY 10033
Phone: (212) 960-0800

The Wurzweiler School of Social Work at Yeshiva University is dedicated to education, social work practice, and research. The School offers flexible Master's, Doctoral, and Certificate programs in Social Work with an emphasis on social work values and ethics.

See the Foundation Center's GrantSpace **Knowledge Base article on colleges and universities with academic programs in fundraising, philanthropy, or nonprofit management** for further information.

Arts Resources

- **Americans for the Arts**

New York Office
One East 53rd Street
New York, NY 10022
Phone: (212) 223-2787
Fax: (212) 980-4857
Email: webmaster@artsusa.org

With offices in Washington and New York, and more than 5,000 organizational and individual members and stakeholders across the country, Americans for the Arts is focused on three primary goals: fostering an environment in which the arts can thrive and contribute to the creation of more livable communities; generating more public- and private-sector resources for the arts and arts education; and, finally, building individual appreciation of the value of the arts.

- **Bronx Council on the Arts**

1738 Hone Avenue
Bronx, NY 10461-1486
Phone: (718) 931-9500
Fax: (718) 409-6445
e-mail: bronxart@bronxarts.org

Services provided by the Bronx Council on the Arts (BCA) include direct financial support to individual artists and non-profit organizations; information services and technical assistance; education and community programming; advocacy and the operation of our Longwood Arts Project; an exhibition gallery and cyber arts program; and the Bronx Writers Center, an initiative dedicated to the creative and professional development of our writers.

- **Brooklyn Arts Council**

195 Cadman Plaza West
Brooklyn, NY 11201
Phone: (718) 625-0080
Fax: (718) 625-3294

Email: bac@brooklynartscouncil.org

In the firm belief that culture contributes to the health of the community, Brooklyn Arts Council takes a leadership role in creating an environment conducive to the arts, and provides grants, resources, referrals, networking opportunities, seminars, and other activities that support and encourage the arts.

- **Council on the Arts & Humanities for Staten Island**

Snug Harbor Cultural Center
1000 Richmond Terrace
Staten Island, NY 10301
Phone: (718) 447-3329
Fax: (718) 442-8572
Email: info@statenislandarts.org

The mission of the Council on the Arts & Humanities for Staten Island is to develop, foster and promote the arts, cultural and humanities activities on Staten Island.

- **Creative Capital**

65 Bleecker Street, 7th Floor
New York, NY, 10012
Phone: (212) 598-9900
Email: connect@creative-capital.org

Creative Capital, a New York City-based nonprofit organization, acts as a catalyst for the development of adventurous and imaginative ideas by supporting artists who pursue innovation in form and/or content in the performing and visual arts, film and video, and in emerging fields.

- **The Foundation Center New York Library**

79 Fifth Avenue
Second Floor
New York, NY 10003-3076
Phone: (212) 620-4230

The Foundation Center New York Library is well-equipped to aid artists and arts organizations looking for funding. Grantseekers in the arts may wish to search the **online catalog** of the library's holdings or preview the calendar offered at the library.

- **Lower Manhattan Cultural Council**

One Wall Street Court
Second Floor
New York NY 10005
Phone: (212) 219-9401
Fax: (212) 219-2058

Email: info@lmcc.net

The Lower Manhattan Cultural Council serves artists and art audiences in New York City's financial district and throughout the city's diverse neighborhoods and cultural communities. This is accomplished in four ways: supporting artists and arts organizations with funding, career support and audience development; fostering public participation in the arts through free events in visual, performing and new-media arts; arts advocacy; and cultural planning.

- **New York Foundation for the Arts**
155 Avenue of the Americas, 14th Floor
New York, NY 10013-1507
Phone: (212) 366-6900
Fax: (212) 366-1778
Email: nyfainfo@nyfa.org

The New York Foundation for the Arts (NYFA) is a statewide service organization for artists that provides this free national information resource for artists in all disciplines and for those who support them in any way.

- **The New York State Council on the Arts**
175 Varick Street
New York, NY 10014-4604
Phone: (212) 627-4455
TDD: (800) 895-9838

The New York State Council on the Arts hosts a web page listing **resources for artists** in New York State, from resources offering very general support to those specific to the individual arts. The site also provides link to local community arts groups as well as information about funding for artists.

- **Queens Council on the Arts**
One Forest Park at Oak Ridge
Woodhaven, NY 11421-1166
Phone: (718) 647-3377
Fax: (718) 647-5036
Email: qca@queenscouncilarts.org

The Queens Council on the Arts is a non-profit arts organization founded in 1966 to support, promote, and develop the arts in Queens County. Its mission is to assist arts organizations and individual artists and to present our diverse cultural resources to the two million residents of our borough, to residents of other boroughs, and to visitors to New York City.

Consulting, Training, and Resources

- **Community Resource Exchange**

42 Broadway, 20th Floor
New York, NY 10004
Phone: (212) 894-3394
Fax: (212) 616-4994
Email: info@crenyc.org

CRE helps New York City nonprofits achieve their missions through customized consulting, coaching, and leadership development. Our services enable nonprofits to find solutions to challenges they face, address issues that prevent them from achieving their full potential, and demonstrate the results they are achieving in order to make the case for greater investment. Our capacity building addresses the foundations for nonprofit success: effective leadership, effective programs, financial strength, and high performing staff.

- **Nonprofit Central NY/NJ**

PO Box 514
Cranford, NJ 07016
Phone: (908) 272-1209
Fax: (908) 272-1359
Email: scgreen@npocentral.net

Nonprofit Central NY/NJ is a web site that connects nonprofit leaders in New York and New Jersey with consultants and other resources. On this web site, nonprofit leaders can use the "Quick Consultant Search" directory to find consultants who have references, post volunteer opportunities and jobs for free, and sign up for a free NY & NJ grant opportunities E-news brief.

- **The Nonprofit Coordinating Committee of New York, Inc. (NPCC)**

1350 Broadway, No. 1801
New York, NY 10018
Phone: (212) 502-4191
Fax: (212) 502-4189
Email: info@npccny.org

The Nonprofit Coordinating Committee of New York, Inc. (NPCC) is a not-for-profit organization established in 1984 to help nonprofits meet common challenges and problems, to serve as a meeting ground, and to strengthen the nonprofit sector as a whole. NPCC publishes a monthly newsletter, *New York Nonprofits*, offers workshops and roundtables on management issues, provides low-cost vendor services, convenes a monthly Government Relations Committee providing a watchful eye over government and legislative issues affecting the sector, and maintains a website with writings on matters pertaining to operating a nonprofit.

- **(NPCC) Space Available Listings**
See above for complete listing. This piece of the site lists space available for rent in the New York City area with nonprofit organizations.
- **Resource Development Network**
Phone: (908) 272-1209
Email: info@resourcedevelopmentnetwork.com

Resource Development Network, a thirteen-year-old fund raising consulting firm, is a network of consultants with offices in New Jersey and New York City. Its area of specialization is proposal writing for youth, social service and education organizations in New York and New Jersey.

- **Support Center for Nonprofit Management**
305 Seventh Avenue, 11th Floor
New York NY 10001
Phone: (212) 924-6744
Fax: (212) 924-9544

The Support Center for Nonprofit Management helps organizations increase their impact. Building on agencies' traditions, culture and strengths, its mission is to help shape management and leadership solutions that support their mission and expand internal capacity. The Support Center provides management training and consulting, disseminates information and practical resources to the sector, and works to build strategic alliances.

See the Foundation Center's GrantSpace **Knowledge Base articles on nonprofit consultants.**

Employment in the Nonprofit Sector

- **The Career Center at Idealist.org**
The Career Center at Idealist.org offers useful advice and other helpful resources for those seeking employment in the nonprofit sector.
- **New York Foundation for the Arts**
155 Avenue of the Americas, 6th Floor
New York, NY 10013-1507
Phone: (212) 366-6900
Fax: (212) 366-1778
Email: nyfainfo@nyfa.org

NYFA Classifieds offers **Jobs in the Arts**, a targeted listing of jobs in the New York metropolitan area. Free registration to view all sections of the NYFA web site, including the job listings, is required.

- **Nonprofit Career Network**
P.O. Box 241

Haddam, CT 06438-0241
Phone: (888) 844-4870
Fax: (860) 345-3299
Email: nonprofitcareer@comcast.net

Nonprofit Career Network offers a number of services, including job listings and posting resumes.

- **Professionals for Nonprofits, Inc.**

515 Madison Avenue
New York, NY 10022
Phone: (212) 546-9091
Fax: (212) 546-9094

Professionals for Nonprofits, Inc. (PNP), based in New York City, is a staffing company that specializes in providing temporary and permanent staff to nonprofits.

See the Foundation Center's GrantSpace **Knowledge Base article on nonprofit employment** for further information.

Legal/Accounting Services

- **The Bookkeeping Center (TBKC)**

27 W. 20th St, Suite 706
New York, NY 10011
Phone: (212) 242-6010
Fax: (212) 242-6117
E-mail: max@tbkc.org

The Bookkeeping Center provides accurate and specialized bookkeeping for nonprofits in New York City. At a sliding scale, TBKC offers clients a wide variety of services including check writing and deposits, monthly bank reconciliations, budgeting and cash flows, and financial statements and reports. Preliminary consultation and the latest QuickBooks software installation are also offered at no cost (software not included).

- **Lawyers Alliance for New York**

330 Seventh Avenue
New York, NY 10001
Phone: (212) 219-1800
Fax: (212) 941-7458
Email: info@lany.org

Lawyers Alliance for New York provides corporate and tax legal services for not-for-profits in New York City and helps organizations to incorporate and apply to the IRS for

501©(3) charitable status. The screening fee is \$375.00

- **Legal Aid Society of New York**

Legal Aid Society Headquarters

199 Water Street

New York, NY 10038

Phone: (212) 577-3300

Fax: (212) 509-8761

For offices in every city borough, please see **Locations**

Legal Aid Society's Community Development Project (CDP) provides support for three client groups: low-income nonprofit organizations, low-income entrepreneurs, and low-income housing cooperatives. Areas of service include: Incorporation Financing Tax issues Lease negotiations Corporate governance

- **New York Lawyers for the Public Interest**

151 West 30th Street, 11th Floor

New York, New York 10001-4007

Phone: (212) 244-4664

Fax: (212) 244-4570

TDD: (212) 244-3692

New York Lawyers for the Public Interest works with more than 80 of the top law firms in New York City to provide free legal assistance to community organizations.

- **Northeast New Jersey Legal Services**

Bergen County Division

61 Kansas Street

Hackensack, NJ 07601

Phone: (201) 487-2166

Fax: (201) 487-3513

Hudson Division

574 Summit Avenue

Jersey City, NJ 07306

Phone: (201) 792-6363

Fax: (201) 798-8780

Passaic County Division

152 Market Street, 6th Fl.

Paterson, NJ 07505

Phone: (973) 523-2900

Fax: (973) 523-9002

Northeast New Jersey Legal Services provides free legal services to low-income Bergen,

Hudson, and Passaic County residents in a variety of civil law matters, including housing, family, public benefits, employment, consumer, and community and economic development. We seek to assure that access to the civil justice system is not denied to our clients simply because they cannot afford a private attorney.

- **Pro Bono Partnership**

New York Office
237 Mamaroneck Avenue
White Plains, New York 10605
Phone: (914) 328-0674
Fax: (914) 328-0538

New Jersey Office
744 Broad Street, Suite 1815
Newark, New Jersey 07102
Phone: (973) 273-0600
Fax: (973) 273-9833
Email: information@probonopartner.org

Pro Bono Partnership offers pro bono legal services to eligible nonprofit organizations in the New York tri-state area that serve the poor and disadvantaged, primarily in the areas of health and human services, affordable housing, neighborhood revitalization, and economic development. Beyond providing pro bono legal services, the Pro Bono Partnership offers workshops and materials on a variety of topics affecting nonprofit organizations and volunteer attorneys.

- **Urban Justice Center**

123 William Street, 16th Floor
New York, NY 10038
Phone: (646) 602-5600
Fax: (212) 533-4598

The organization's Community Development Project (CDP) provides legal, technical, research, and policy assistance to grassroots community groups. Through **General Counsel and Transactional Legal Services**, it offers legal services to grassroots organizations, including incorporation and tax exemption, complying with non-profit, employment, and tax laws, and real estate and lease issues.

- **Volunteer Lawyers for the Arts**

1 East 53rd St, 6th Floor
New York, NY 10022-4201
Phone: (212) 319-ARTS, ext. 1
Fax: (212) 752-6575

Volunteer Lawyers for the Arts is a New York-based organization that offers volunteer legal services to arts organizations and individual artists nationwide. Among the services

is the Art Law Line, a multilingual hotline for art law-related questions, consultation services, and an attorney referral service.

See the Foundation Center's GrantSpace **Knowledge Base article on legal assistance for nonprofits** for further information.

Resources for Small Businesses and Start-ups

- **Audubon Partnership for Economic Development**

503 W. 207th Street

New York, NY 10034

Phone: (212) 544-2100

Fax: (212) 544-0248

Email: info@audubonpartnership.org

Audubon Partnership for Economic Development's Community Business Partners program provides guidance to access financing and tools; it assists with the development of business plans, loan packaging, technical assistance, minority certification, and computer training. It runs the Inwood Housing Preservation Program, aimed at preventing further deterioration of the housing stock in Inwood and Washington Heights.

- **Business Outreach Center Network**

Central Office

85 South Oxford Street, 2nd Fl.

Brooklyn, NY 11217

Phone: (718) 624-9115

Fax: (718) 246-1881

Email: info@bocnet.org

Business Outreach Center Network (BOC) is a micro-enterprise/small business development organization located in New York City and in Newark, New Jersey. The BOC Network provides information, technical assistance, financing, and other services and resources, free of charge to small businesses and enterprises. BOC Capital Corporation Small Business Loan Fund provides flexible loans of up to \$25,000. Its Childcare Business Development Project provides help to home-based childcare providers. The agency's Crunch Program uses a combination of counseling and computer technology to build spreadsheets that identify mismatches between planned actions and hoped-for results in sales, expenditures, and timing.

- **New York City Department of Small Business Services**

NYC Business Solutions

110 William Street, 7th Floor

New York, NY 10038

Phone: (212) 618-8731

New York City Department of Small Business Services runs NYC Business Solutions, which provides free services to help businesses start, operate, and expand in New York City. Among the free services offered are business courses, legal assistance, training, help in recruitment, and certification. To find a location near you, visit the **NYC Business Solutions Centers** section of the web site.

- **New York City Economic Development Corporation**

110 William Street
New York, NY 10038
Phone: (888) NYC-0100 or (212) 619-5000

New York City Economic Development Corporation operates a variety of programs in each of the five boroughs with an eye toward strengthening the competitive position of the City's business sector. Its Center for Economic Transformation supports the business sector by providing access to capital, office space, technical assistance, and mentorship. It lists **key web sites** of interest to small businesses and start-ups.

- **NYC Small Business Resource Center**

The New York Public Library
Science, Industry & Business Library (SIBL)
188 Madison Avenue at 34th Street
New York, NY 10016
Phone: (212) 592-7000

Ask a Question

The New York Public Library's NYC Small Business Resource Center provides online access to information and learning tools for start-up businesses. These include a services directory, guides to starting and running a small business in New York, business plans and forms, as well as business advice and counseling at SIBL through the SCORE program. Many other resources, including online training and videos, are also accessible through this web site.

- **The Regional Alliance for Small Contractors, Inc.**

New York Office
625 Eighth Avenue, 2nd Floor
Port Authority Bus Terminal - North Wing
New York, NY 10018
Phone: (212) 268-2991
Fax: (212) 268-7509
Email: regionalalliance.ny@verizon.net

New Jersey Office
150 West State Street, Suite 310
Trenton, New Jersey
Phone: (609) 392-5600
Fax: (609) 392-7092

Email: rascnj@regional-alliance.org

The Regional Alliance for Small Contractors, Inc. is a nonprofit organization serving small, minority and women construction contractors. Its Financing Small Contractors Program provides help in preparing applications for bonding and loans.

- **Seedco**
915 Broadway, 17th Floor
New York, NY 10010
Phone: (212) 473-0255
Fax: (212) 473-0357
Email: info@seedco.org

Seedco is a national nonprofit organization that provides workforce development programs, work and family support services, and "community finance and small business services". Through its subsidiary Seedco Financial Services, it offers small business and nonprofit organization lending, technical assistance, and other services. It also runs an anti-poverty program that serves, **Opportunity NYC**, based on family and work rewards. Find program offices in New York in the **Contact** section of the web site.

- **The Service Corps of Retired Executives**
Main Office

26 Federal Plaza, Room 3100
New York, NY 10278
Phone: (212) 264-4507
Fax: (212) 264-4963
Email: ask@scorenyc.org

The Service Corps of Retired Executives (SCORE) is a non-profit volunteer association of businesspeople who provide counseling on how to start a business and offer help to people who are in business and experiencing difficulties. The service is free. Walk-in service is available at some sites.

- **U.S. Small Business Administration**

SBA Region II Office
26 Federal Plaza Suite 3108
New York, NY 10278
Phone: (212) 264-1450

New York District Office
26 Federal Plaza, Suite 3100
New York, NY 10278
Phone: (212) 264-4354

Fax: (212) 264-4963

U.S. Small Business Administration Financial Assistance Program makes loans available for purposes such as expansion, equipment purchases, working capital and inventory. Small Business Development Centers for the New York area can be found online through the **Association of Small Business Development Centers**.

- **Washington Heights and Inwood Development Corporation**

57 Wadsworth Avenue
New York, NY 10033
Phone: (212) 795-1600
Fax: (212) 781-4051
Email: Info@whidc.org

Washington Heights and Inwood Development Corporation's BO\$\$ Business Development Loan Program provides direct loans of up to \$25,000 to small community-based existing and new businesses, primarily in upper Manhattan.

See the Foundation Center's GrantSpace **Knowledge Base article on for-profit enterprises** for further information.

Service Organizations and Associations

- **The Association of Fundraising Professionals (AFP)**

AFP Greater New York Chapter

211 West 56th Street, Suite 7J
New York, NY 10019
Phone: (212) 582-8565
Fax: (212) 582-8492
Email: membership@nycafp.org

AFP Long Island Chapter

4250 Hempstead Turnpike, Suite 12A
Bethpage, NY 11714
Phone: (516) 520-5084
Email: info@AFPLI.org

The Association of Fundraising Professionals (AFP) represents 26,000 members in 174 chapters in the United States, Canada, Mexico, and China working to advance philanthropy through advocacy, research, education, and certification programs. Its New York Chapter is the founding chapter of the AFP and the nation's largest association dedicated to harnessing the spirit of philanthropy. The AFP also boasts a Long Island Chapter, whose stated objectives are to advance professionalism, foster ethical standards,

and promote public understanding of philanthropy and fund raising.

- **BoardServeNYC**
United Way of New York City
2 Park Avenue, 2nd Floor
New York, NY 10016
Phone: (212) 251-2500
Email: boardservenyc@uwnyc.org

A United Way of New York City initiative, BoardServeNYC provides a free service to nonprofits by matching New York City organizations with prospective board members who have undergone governance training. Eligibility and other information as well as an initial application form can be found **online**.

- **Cause Effective**
505 Eighth Avenue
Suite 1212
New York, NY 10018
Phone: (212) 643-7093
Fax: (212) 643-0137
E-mail: info@causeeffective.org

Cause Effective provides consulting services for nonprofits in three major areas: board development, special events, and fundraising. It offers individual consultation and assessment, as well as workshops and other training. Learn more about the services and training offered in each of these areas of **expertise** on the organization's web site. Cause Effective can provide pro bono services to eligible organizations. Find out whether your organization is eligible **here**.

- **New York Council of Nonprofits**
272 Broadway
Albany, New York 12204
Phone: (518) 434-9194
Toll Free: (800) 515-5012
Fax: (518) 434-0392
Twitter: <http://twitter.com/nycouncilnps>

New York City Office
305 7th Avenue @ 27th, 11th Floor
New York, NY 10001
Phone: (917) 522-8304

The New York Council of Nonprofits (NYCON) is a membership organization that serves nonprofit organizations throughout New York State. It provides legal and financial services to nonprofits of all kinds and a variety of group purchasing, insurance, and

employee benefits in the context of membership. NYCON is a member of the National Council of Nonprofit Associations, the National Association of Planning Councils, the Alliance for Nonprofit Management, and Governance Matters.

- **The NonProfit HelpDesk**

3001 West 37th Street

Brooklyn, NY 11224

Phone: 718-449-5000

E-mail: info@nphd.org

The Nonprofit Helpdesk (NPHD) was created to provide technical assistance to nonprofit organizations throughout New York City. It focuses on on small to mid-sized organizations and provides capacity-building in financial services, technology, organizational development, program development, and marketing communications. NPHD is a project of the **Jewish Community Council of Greater Coney Island**.

- **Philanthropy New York**

79 Fifth Avenue, Fourth Floor

New York, NY 10003-3076

Phone: (212) 714-0699

Fax: (212) 239-2075 Email: info@philanthropynewyork.org

Technology

- **Fund for the City of New York**

Center for Internet Innovation

121 Avenue of the Americas, 6th Floor

New York, NY 10013-1590

Phone: (212) 925-6675

Fax: (212) 925-5675

Email: info@fcny.org

The Fund for the City of New York is a private operating foundation launched by the Ford Foundation in 1968 with the mandate to improve the quality of life for all New Yorkers. Through centers on youth, government and technology as well as core organizational assistance, the Fund introduces and helps to implement innovations in policy, programs, practice and technology in order to advance the functioning of government and nonprofit organizations in New York City and beyond.

- **The Nonprofit Technology Enterprise Network (NTEN)**

1020 SW Taylor Street, #800

Portland, Oregon 97205

Phone: (415) 397-9000

Fax: (415) 814-4056

The Nonprofit Technology Enterprise Network (NTEN) seeks to help nonprofits make more effective use of technology to advance their missions. NTEN supports the people who provide technology services to the nonprofit sector by creating opportunities to identify peers and develop professional support networks, share information and resources, and work collaboratively on a range of projects. Use its Member Directory to find technically savvy individuals by country, city, and state.

- **NPower**
3 Metrotech Center, Mezzanine Level
Brooklyn, New York 11201
Phone: (212) 564-7010
Fax: (212) 564-7009

NPower helps nonprofits use technology more effectively in serving their communities. Their direct services and online tools help to demystify the technology that sits on your desk and in your office. NPower works to blend mission and technology effectively to produce high performing, high impact nonprofits.

- **Per Scholas**
804 E. 138th Street
Bronx, NY 10454
Phone: (800) 877-4068
Phone: (718) 991-8400
Fax: (718) 991-0362
E-Mail: info@perscholas.org

Per Scholas is a nonprofit organization founded by a consortium of foundations and corporations whose mission is to bring computers to technology-deprived children and families at the lowest possible cost, to train disadvantaged community residents to become computer technicians and to provide environmentally responsible recycling of end-of-life computer equipment.

- **TechSoup.org**
435 Brannan St., Suite 100
San Francisco, CA 94107
Phone: (415) 633-9300 Fax: (415) 633-9444
Submit questions [here](#).

TechSoup offers nonprofits a one-stop resource for technology needs by providing free information, resources, and support. In addition to online information and resources, it offers a product donation service called **TechSoup Stock**, which includes its Initiative for nonprofits to find low-cost warrantied refurbished computers or donate equipment that is five years old (or newer).

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- **United Way of New York City**
2 Park Avenue
New York, NY 10016
Phone: (212) 251-4104
Email: bjoyce@uwnyc.org

Through its **KidSmart** program, the United Way of New York City leads technology outreach to help local nonprofits overcome the initial intimidation that new technologies can present; streamline their office procedures to save time and money; integrate technology into their programs to ensure more consistent, quality services; plan long-term solutions rather than short-term fixes; obtain affordable, quality hardware and software; and, finally, train staff and volunteers to use technology efficiently.

Volunteer Resources

- **Action Without Borders**
360 West 31st Street, Suite 1510
New York, NY 10001
Phone: (212) 843-3973
Fax: (212) 564-3377

Action Without Borders (AWB) connects people, organizations and resources to help build a world where all people can live free and dignified lives. AWB maintains a searchable database of international volunteer opportunities in its effort to match volunteers with nonprofit groups from around the globe.

- **Arts & Business Council of New York**
One East 53rd Street, 3rd Floor
New York, NY 10022
Phone: (212) 279-5910
Fax: (212) 279-5915

Through Business Volunteers for the Arts® (BVA) and other programming, ABC/NY connects the skills and passion of the business community with the needs and passion of the arts community. Find volunteers and volunteering opportunities by visiting the **volunteerism** section of the web site.

- **New York Cares**
214 West 29th Street, 5th Floor
New York, NY 10001
Phone: (212) 228-5000
Fax: (212) 228-6414

New York Cares connects New Yorkers to volunteer opportunities. It helps bring volunteer support to over 850 nonprofit organizations, public schools, and other organizations in the City. More than 36,000 people volunteer their time through New York Cares every year and over 400,000 people are helped through these volunteer services. Find volunteering opportunities by using **Search for Projects** section of the web site.

- **New York City Coalition Against Hunger
Volunteer Matching**

16 Beaver Street, 3rd Floor
New York, NY 10004
Phone: (212) 825-0028

The Coalition Against Hunger's volunteer matching system allows volunteers to find emergency feeding programs (soup kitchens, food banks, and other nonprofit groups) that are in need of volunteer assistance. The lookup tool allows volunteers to search by criteria matched to particular preferences, including borough, travel time, subway line, and professional skills.

- **NYC Service**

In April 2009, Mayor Bloomberg launched NYC Service, the office in charge of setting a new standard for how cities work with volunteers. Its largest and most important initiative is the NYC Civic Corps, which will focus volunteer services on strengthening communities, helping neighbors in need, education, environment, health, and emergency preparedness.

- **Volunteer Consulting Group, Inc.**

6 East 39th Street
Suite 602
New York, NY 10016
Phone: (212) 447-1236
Fax: (212) 447-0925
Email: boardinfo@vcg.org

The Volunteer Consulting Group is a nonprofit organization dedicated to strengthening nonprofit boards of directors. The organization works as a consultant to nonprofits on issues of board structure, governance, and succession, as well as on board responsibility in terms of oversight of the organization and on board recruitment.

Operates www.boardnetUSA.org, an online tool that connects nonprofit boards needing board members with individuals who wish to serve in leadership roles.

See the Foundation Center's GrantSpace **Knowledge Based articles on volunteering** for more information.

TERMS OF DEFINITION FOR THEOLOGY, COMMUNITY DEVELOPMENT, AND GUIDESTAR

Today's economic environment requires faith based institutions, as well as nonprofit organizations, to be more competitive than ever to build and to maintain a solid target audience, to deliver quality service to their communities, attract quality staff, board and volunteers, and more importantly to strategically plan to identify resources (both human and financially) to carry out their missions.

To help provide the reader with a working definition of terms used in this dissertation paper, I have divided terms of definitions into three categories: Primary Terms of Definitions and Secondary Terms of Definitions. In addition, there are terms of definitions compiled and provided by GuideStar.

Theology Terms of Definitions:

Pastoral Theology: Pastoral Theology is the continued reflection of the church on the unchanging truth of doctrine in view of its being lived in faith, hope, and charity, and in view of giving direction to all the Pastoral activities of the church; a part of Theology that treats of the duties of pastors.

Practical Theology: Theological reflection that is grounded in the life of the church society, and the individual and that both critically recovers the theology of the past and constructively develops theology for the future.

Support Theology: is the umbrella under which varying theological understandings can connect—moving beyond particularities and/or limitations—to envision, create, build, and establish sustainability through support compassion, capacity and care. Upon this strong, united foundation, effective ministry can be provided with integrity for the faith-based leader sitting at the table of engagement in any given context.

Community Development Terms of Definition:

Community Development: The degree to which individuals (Community Members) are empowered with knowledge and skills that they may make self-fulfilling decisions about their future.

Faith-Based Organizations: Any organization or government idea or plan based on religious beliefs, specifically Christian beliefs.

Mission Statement: A written summary of what your organization does to achieve your vision: describes the actions that you take today.

Vision Statement: What you hope the ultimate result of your organizations actions will be: describe how the future will look if you achieve your mission.

Needs Statement: The section of your proposal in which you present the facts and evidence that supports the needs for your project. Needs to be kept short and persuasive.

RFP: Request for Proposal-an announcement from a resource partner inviting applications, usually for a particular funding program.

Project or Program Budget: The budget for a particular project-usually shown over a specified period of time, e.g. one year.

OTPE: Other than personal expenses- a term used in budgets, defining expenses other than staff salaries.

Goals and Objectives: Your goal is your eventual outcome- what you want to achieve. Your objectives are the actions you take to get to your goal.

Letter of Inquiry (LOI): A short letter-max. 3 pages-designed to give the grantmaker a snapshot of your proposed project/program and convince them to invite you to submit a full proposal.

Operating Budget: The budget for your organization as a whole, showing both income and expenses.

Overhead Costs: The expenses that are not directly attributable to a program but which are necessary to operate the program, e.g., phone, electricity, rent, stationary, subscriptions, training etc. Sometimes referred to as indirect or administrative costs.

Financial Statement: a set of financial reports that show all of the financial activities of an organization, usually the expenses that are not directly attributable to a program but which are necessary to operate the program, e.g., phone, electricity, rent, stationary, subscriptions, training etc. Sometimes referred to as indirect or administrative costs.

Earned Income: Funds that your organization has earned by selling goods or services, e.g. membership fees, tickets, publications etc.

Budget Narrative: Brief, explanatory notes that accompany a budget and explain or clarify specific line items-occasionally requested by a funder.

GuideStar Terms of Definition:

GuideStar USA, Inc.: Guide Star USA is an information service specializing in reporting on US Non-Profit companies. Founded in September 1994 by Arthur Schmidt, Guide Star USA is a company that's devoted to making charitable giving more efficient by providing easy accessible non-profit information. Guide Star operations includes data digitization, data based management and development, web site operations, non-profit services and research. Guide Star also serves to verify that a recipient is established and donated funds go where the donor intended for individuals looking to give in the wake of disasters or during the holiday seasons.

Accounts Payable: The amount owed by the organization to outside sources for items and services.

Accounts Receivable: Unpaid money owed to the organization from outside sources for service rendered.

Audited Statements: An evaluation by an independent auditing firm of a nonprofit organizations financial position.

BMF: Business Master File, the Internal Revenue Service's list of more than 1.5 million nonprofits registered with the IRS as tax-exempt organizations.

Charitable Trust Number (CT Number): A Charitable Trust Number is assigned to each nonprofit organization that registers with the Attorney General's Registry of Charitable Trusts to operate in California.

D.B.A. (Doing Business As): An alternative name or trade name used by a business. For example, GuideStar USA, Inc. does business as "GuideStar."

Deferred Revenue: Money that the organization has received, but has not yet earned as of closing date on the balance sheet. The amount is carried as a liability until the organization provides the goods or services for which the money was received.

Direct Public Support: Contributions, gifts, grants and bequests received directly from the public. Include the amounts received from individuals, trusts, corporations, estates, foundations, public charities or raised by an outside professional fundraiser.

Donor-Advised Fund: A donor-advised fund is a charitable giving vehicle administered by a third party and created for the purpose of managing charitable donations on behalf of an organization, family, or individual. It offers the opportunity to create an easy-to – establish, low cost, flexible vehicle for charitable giving as an alternative to direct giving or creating a private foundation.

Employer Identification Number (EIN): A nine-digit number assigned by the Internal Revenue Service. Every IRS-designated tax-exempt nonprofit organization has his own EIN.

Expenses: The organization's financial outlay for the tax period.

Fiscal Year: A 12-month period for which an organization plans the use of its funds. This period may be a calendar year but can be any 12-month period. A fiscal year accounting period should normally coincide with the natural operating cycle of the organization. If an organization files an IRS form 990, it is required to define its accounting period on Line A at the top of the form.

Fixed Assets: Estimated value of land, buildings, equipment and other tangible items owned by the organization.

Form 990: IRS Form 990 is an annual document used by approximately one-third of all public charities to report information about their finances and operations to the federal government. GuideStar uses data from form 990 to populate its database with financial information about nonprofit organizations. Posting Form 990 images on the GuideStar website is an ongoing process.

Fundraising Expense: Total Expenses incurred in soliciting contributions, gifts, grants, etc.

Government Grants: Payments from the government to a nonprofit organization to further the organization's public programs.

Grants Payable: Unpaid amount of grants or awards that an organization plans to pay other organizations or individuals.

Gross Profit from Inventory Sales: Gross sales, less returns and allowances, from the sale of items the organization either makes to sell or buys for resale.

Income: Money that the organization has received from the contributions, grants, the performance of services, etc. Guide Star takes this figure from line 12 of IRS form 990. These are net figures from which rental expenses, cost, sale expenses, direct expenses and cost of goods sold (lines 6b, 8b, 9b and 10b on form 990) have been deducted. If GuideStar currently has no form 990 information, the figure is taken from the IRS Business Master File. Income listed on the Business Master File is a gross figure that includes the expenses listed above. For Form 990-EZ, the BMF income figure is generated by using line 9 of Part I and adding in the expense items, i.e. line 5b (Cost or Other Basis and Sales Expenses). The BMF income amount for the form 990-PF is generated by using Part I, line 10b (Cost of Goods) and adding line 12, column a (Total Revenue) and Part IV, Line 1, column g (Cost or Other Basis Plus Expense or Sale).

Indirect Public Support: Contributions received indirectly from the public (1) through solicitation campaigns conducted by federated fundraising agencies or organizations such as the United Way ;(2) from a parent organization or another organization with the same parent; or (3) from a subordinate organization.

Inventories for Sale or Use: Estimated value of materials, goods and supplies purchases or manufactured by an organization and held for sale or use at some time in the future.

IRS Publication 78: Also known as the Cumulative List of Organizations, IRS Publication 78 lists all organizations to which charitable contributions are tax deductible. The Publication 78 record for each organization includes the organization's name; its city and its current tax-exempt status, including what percentage of contributions to it are tax deductible.

IRS Subsection Code: The portion of the United States tax code that define the type of exempt organizational nonprofit is.

Letter of Determination: A letter from the IRS to a nonprofit organization stating that the organization has successfully applied for tax-exempt status. In this document the IRS indicates under which section of the Internal Revenue Code and organization is qualified.

Liabilities: An organization's pecuniary obligation or debt.

Management and General Expense: Expenses for the general functioning of the organization but not related to fundraising or programs. Such expenses include the salaries of the chief officer's staff for activities not related to fundraising or other programs. Other cost include those associated with meetings of the board of directors or similar governing group; legal services; accounting; liability insurance; office management; auditing; personnel; preparation, publication, and distribution of an annual report; and investment expenses not related to programs or rental income.

Membership Dues and Fees: Members and affiliates dues or fees that are not contributions.

Mission: The main purpose for which an organization exists.

Net Grains from Non-Inventory Sales: Securities, real estate, royalty interest, partnership interest, all other non-inventory assets (such as program-related investments and fixed assets used by the organization in its related and unrelated activities), less cost, depreciation and selling expenses.

Net Income from Special Events: Income earned from all special fundraising events and activities, less cost.

Net Rental Income: Rental income earned from all non-program-related property, less cost.

NTEE Code: National Taxonomy of Exempt Entities Code, created by the National Center for Charitable Statistics; A classification system for nonprofits that divides the nonprofit world into categories.

Operating Programs: Programs and activities by which the organization accomplishes its mission.

Pledges & Grants Receivable: Funds promised to an organization from grantmakers, individual donors, etc., but not yet received.

Private Foundation: A private foundation is a legal entity set up by an individual, a family or a group of individuals, for the purpose such as philanthropy. Unlike a charitable foundation, a private foundation does not solicit funds from the public.

Program Services Revenue: Fees and other monies received by an organization for services rendered. These services must relate directly to the primary purpose for which the organization received its tax-exempt status.

Public Charity: A public charity normally receives a substantial part of its income directly or indirectly, from the general public or from the government. The public support must be fairly broad, not limited to a few individuals or families.

Revenue: The total yield of sources of income for the organization for the tax period.

Ruling Year: The year that the IRS granted an organization 501(c) (3) status.

Tax-Exempt Bond Liabilities: The amount of tax-exempt bonds (or other obligations) issued by an organization on behalf of the state or local government units, or by a state or local government unit on behalf of an organization, and for which an organization has a direct or indirect liability. Tax-exempt bonds include state or local bonds and any obligations, including direct borrowing from a lender, or certificates of participation.

Total Assets: All income received and property owned by the organization.

Total Liabilities: All expenditures paid and debts owed by the organization.

10 TIPS TO SUSTAIN NON-PROFITS IN A FAILING ECONOMY

By Valerie Oliver-Durrah

In both bad and good economic times the non-profit sector is heavily dependent on the time and dollars of for-profit organizations. With the recent seven hundred billion dollar bailout, war in Iraq, Afghanistan and now Syria, and major bank closures, the non-profit sector has inevitably taken a substantial hit. Household incomes decrease as the price of goods increase. Individuals invest less and corporations feel the strain. In turn corporations feeling the squeeze feel less inclined to give to charities and non-profit organizations.

In bad times just as a corporation must trim fat to stay profitable, non-profits must too find ways to stay out of the red. There are several simple steps to ensure that you continue relationships with donors and expand donor databases; while efficiently decreasing expenses.

In trying times it is prudent to decrease office expenses and be more competent about issues we take for granted. Encourage staff to be more careful with paper and printing materials. You may not print it the right way the first time, but use scrap paper as test pages. When applicable, print in grayscale. Many small businesses and non-profits use inkjets. Use black ink and buy all office supplies in bulk for savings. Write emails when appropriate. Send appropriate mailings in paper form instead of elaborate glossy folders or binders. Paper mail has become a thing of the past and should only be used in formal instances. Decrease postage expenses. Purchase stamps in smaller face value increments in addition to first class stamps; this will enable you to apply proper postage rather than over posting. Network with office supply stores to receive funding for office expenses. Impress upon staff that decreasing energy will positively affect your bottom line. Save energy; decrease temperature, and encourage staff to turn lights off when not in use.

Network, network, network! Networking can bring your organization strong ties to funders, donors and a volunteer base. Seek more funders and ask for smaller donations. Money is money! When our economy rebounds, those additional donors of small amounts may be able to increase their giving and strengthen your portfolio. If a current donor must decrease or completely pull funding, don't worry. The relationship is more important than the money. Continue contact and invite them to events; when times change, friends take care of friends! Connect with up and coming young professionals; they will continue giving into the foreseeable future. Young professionals, who are future industry leaders, seldom forget their first charities or causes. Stay close.

Decrease technology expenses! Consider decreasing your cellular plan or purchasing one that has roll-over minutes. Use freeware applications instead of MacAfee, Norton and other expensive anti-virus and firewall programs. Learn to keep your office computers in running order with constant scans and careful downloading; this will decrease any need for money to be expended on IT professionals. In some cases technology could cost you, but save you money in the long run. Consider video conferencing rather than incurring traveling costs. Gas prices are temporarily low for the election, but soon they will return to their expensive heights. Traveling to meetings by car can become very expensive; the internet can be your solace.

In an economic downturn, any good financial advisor will tell you to further diversify your portfolio with stocks, bonds and mutual funds. Non-profits can do the same. Diversify your donor database; select donors from all walks of life. If your personal donor database is made up of all Wall Street bankers, it might be prudent to extend your audience. Diversify your individual donors with professionals from many different fields. Utilize state or multi-state purchase agreement contracts. Connect with local businesses, in addition to your current donors. Keep an eye out for talented college-graduate applicants, whom in more prosperous times might be job searching in the private sector.

Among all other measures, strong volunteer turnout and efficient use of volunteer talent will endow any non-profit with sustainable fortitude. Ensure to go out of your way to recognize your volunteers; the money you spend isn't important. Recognize volunteers with personal and humorous acknowledgment. They will appreciate it all the more. Recognition and efficient use of a volunteer's skills is what keeps their attraction. A volunteer must feel needed and, even more so, feel that what they can do best is needed. If your organization has a technical assistance issue, reach out to your donor base to access their staff that could help at no expense. If your organization is having accounting issues, ask a donor or funding organization if they have a certified public accountant, etc. on staff to assist. Protect and bolster your organizations reputation. An organization can enhance its reputation by especially supporting those in economic stress. Sharing their economic woes with others will also show the organization to be humanistic and connected with its audience.

Do not stop, I repeat do not stop fundraising. The worst times call for the most fundraising, but you must find inventive cost-effective ways to continue raising funds. Use personal stories of economic woes to let donors know that the population you serve is even more in need. Describe to your donors the situation on the ground as it relates to the lives of the population your organization serves. Consider skipping some venue events on your calendar and participate in a mail-in fundraiser that would eschew the fact that efficient use of money is pertinent in this time and day.

Local businesses can be a great asset to your organization. Use your local paper to distribute fundraising or event marketing. Ask the editor if instead of monetary donations they will include invitations and/or ads in their paper for free. Report, report, report! Tell big and small supporters about your work. Promote your organization as a brand. Coordinate similar events with other non-profits to share the cost of food, drink and venue. Team up with other organizations to share supplies and office costs. Lean on your colleagues, they are inevitably feeling the same stresses as your organization. Locate businesses that are liquidating or moving, they might sell their office supplies at an extreme savings.

Additionally, audit your programming; only keep what is effective and has brought new success, trim everything else. Use video or written tutorials to train new people. Many non-profits have revolving doors with receptionists and assistants. Make it policy that your current assistant will record by camera, word-processing or hand-written, what their duties are and how to traverse the more difficult tasks they might encounter.

The thing to remember is that this economic stress is felt equally by most. Keep that in mind and stay positive. Decreasing spending will protect your bottom line if funding decreases. Increasing your visibility and networking will increase the chances that you receive additional funding. The aforementioned are just small things that your organization can do to sustain during these uncertain economic times. Only you can decide what changes need to be made for your organization to strive or to survive.

CHAPTER VI

SUPPORT SERVICES TO HELP BLACK CLERGYWOMEN DEVELOP AND CARRY OUT MISSION WORK IN THE COMMUNITY

UNDERSTANDING MISSION VS. VISION

When thinking about engaging in nonprofit work, it is very important to first conduct a needs assessment of your church's community to determine what is currently going on in the program area you wish to consider a new project. You then want to think about where are the gaps in services in the target area of the church. Once you identify gaps in services, you can then work on a mission and vision statement for the work you want to do.

When designing a mission statement, you should address three basic points. They are: what you do, where you do it, and who you do it for. The mission statement should reflect the values and the goals, and it helps to inform your work. The mission and vision statements should articulate what your organization does.

To help you know the difference between a mission statement and a vision statement, remember that a mission statement provides an overview of your organization, and helps you to realize your vision by identifying target audience, values and goals of your organization and service areas, while a vision statement expresses an organization's goal outcomes and purpose of existence.

IDENTIFICATION OF PROFESSIONAL AND TECHNICAL ASSISTANCE SERVICES

There were 65 professional and technical assistance services identified and compiled to inform, educate and assist Black Clergywomen to become engaged in community development and nonprofit work today, as well as to help them in the future to expand their services. While this is not a complete list of New York City resources for emerging nonprofit organizations and faith based information,, it is intended to help those who are in need with nonprofit startup efforts. In consultation with The Foundation Center, The New York Community Trust, and members of my site team, I have compiled these technical professional and technical assistance services in basically twelve (12) categories:

- 1. Bronx Clergy Coalitions**
- 2. New York State Incorporation and 501 3c 3 Legal Status**
- 3. A Network of Foundations**
- 4. Academic Programs**
- 5. Arts Resources**
- 6. Consulting, Training, and Resources**
- 7. Employment in the Nonprofit Sector**
- 8. Legal Services/Accounting**
- 9. Resources for Small Businesses and Start-ups**
- 10. Service Organizations and Associations**
- 11. Technology**
- 12. Volunteer Resources**

Bronx Clergy Coalitions:

Bronx Clergy Roundtable

1015 East Gun Hill Road

Bronx, NY 10469

Phone: 718-231-1033

Email: mail@bccjr.org

The Bronx Clergy Roundtable, launched in May 2011, was formed as an action coalition of faith-based and community-based organizations that work in collaboration with local leaders, government agencies, corporate partners, foundations, and community members to address the multitude of complex issues facing historically underserved communities in the Bronx.

Utilizing its strength as a collaborative organization, the BCR is over 500 partners strong making it the largest partner-coalition in the Bronx. It consists of six roundtables: education, immigration, poverty, housing, health and mental health, and criminal justice. These roundtables work together to meet the dire needs of our communities.

Bronx Clergy Task Force

127-159 Dreiser Loop

Patio Level

Bronx, NY 10475

Phone: 718-790-9120

Fax: 718-790-9123

Email: cogcministries@aol.com

The Bronx Clergy Task Force in connection with the Borough President's Office of faith-based initiatives is an informational network of clergy, faith-based organizations and community organizations bringing the most up-to-date information on all the services that are available to the community. Services such as: Health care, Job Fairs, Legal issues, housing, education, financial literacy, insurance initiatives, etc.

As faith-based and community leaders the objectives of the BXCTF is to aid in the revitalization of distressed communities, preventing deterioration, diminish neighborhood tensions, eliminating prejudice, injustice and discrimination that affect mankind. To cultivate socio-economic development in the various regions and surrounding district that will benefit the communities.

The BXCTF takes a “holistic” approach towards the communities and its future. Teamwork without any particular religious conviction, but with an acute sense of responsibility for the common good and obligation to the restoration of a healthy environment is their philosophy and approach.

They are dedicated to recruit, form and deploy a new generation of Faith Based and Community Leaders who have committed to upholding and building up the Body of the Community. They educate and provide resources for these communities which are in need for improvement.

New York State Incorporation and 501 c 3 Legal Status:

New York State Department of State

Division of Corporations, State Records and Uniform Commercial Code
One Commerce Plaza,
99 Washington Avenue
Albany, NY 12231
Website: <http://www.dos.ny.gov>

Lawyers Alliance for New York

330 Seventh Avenue
New York, NY 10001
Phone: (212) 219-1800
Fax: (212) 941-7458
Email: info@lany.org

Lawyers Alliance for New York provides corporate and tax legal services for not-for-profits in New York City and helps organizations to incorporate and apply to the IRS for 501©(3) charitable status.

Its staff, Board, and volunteer attorneys are an unparalleled team of legal professionals who, together with their donors, are dedicated to improving the quality of life for people in low-income communities throughout New York City.

Each year their legal staff, joined by more than 1,300 volunteer attorneys from more than 100 law firms and corporate legal departments, serves thousands of nonprofits working in all five boroughs.

Their nonprofit clients receive legal counsel on corporate structure and governance, tax, real estate, employment, intellectual property, and other business and transactional law issues that are critical to their operations. In addition, they present dozens of educational workshops and offer a series of publications, all designed to help nonprofit managers meet the legal challenges that they face when pursuing their missions. By specializing in business and transactional legal services for nonprofits, Lawyers Alliance directly impacts the nonprofit sector and New York City communities.

A Network of Foundations:

Foundation Center

79 Fifth Avenue/16th Street
New York, NY 10003-3076
Phone: (212) 620-4230

The Foundation Center was established in 1956 and today supported by close to 550 foundations; the Foundation Center is the leading source of information about philanthropy worldwide. Through data, analysis, and training, it connects people who want to change the world to the resources they need to succeed. The Center maintains the most comprehensive database on U.S. and, increasingly, global grantmakers and their grants — a robust, accessible knowledge bank for the sector. It also operates research, education, and training programs designed to advance knowledge of philanthropy at every level. Thousands of people visit the Center's web site each day and are served in its five regional library/learning centers and its network of 470 funding information centers located in public libraries, community foundations, and educational institutions nationwide and around the world.

Publishing books ranging from basic primers on fundraising and nonprofit management to comprehensive reference works.

Academic Programs:

The School of Public Affairs at Baruch College
137 East 22 Street, 3rd Fl., Suite 309
New York, New York 10010-5585
Phone: (212) 802-5900
Fax: (212) 802-5903
Email: stan_altman@baruch.cuny.edu

The School of Public Affairs at Baruch College of the City University of New York specializes in teaching, research and service in the areas of municipal government, nonprofit

administration, policy analysis and evaluation, health care policy and educational administration. The School offers graduate, undergraduate and executive degree programs. The School operates nationally recognized research centers, including: Center for Innovation and Leadership in Government, Center for Educational Leadership, Center on Equality, Pluralism and Policy, Center for the Study of Business and Government, and the Baruch Survey Research Unit.

Columbia Business School
Programs in Social Enterprise
Executive Education
Armstrong Hall, 4th Floor
New York, New York 10025
Phone: (800) 692-3932
Fax: (212) 531-4743
Email: execed@columbia.edu

Columbia University's Programs in Social Enterprise offers various options for nonprofit leaders, including the Institute for Not-for-Profit Management, an Open Enrollment program offering graduate-level management education for nonprofit professionals. There are also Custom Programs, designed for specific organizations to provide training for the employees of those organizations.

The Hunter College School of Social Work
129 E 79th Street
New York, NY 10021
Phone: (212) 452-7000

The Hunter College School of Social Work, established in 1958, offers several pathways leading to the master of social work degree. The M.S.W. program is accredited by the Council on Social Work Education. The primary goal of the program is to prepare students for responsible, advanced, and creative practice in social work. As a public graduate school of social work in

New York City, the School recognizes a special responsibility toward serving the urban community under social agency auspices.

The School of Social Work at Columbia University
1255 Amsterdam Avenue
New York, NY 10027
Phone: (212) 851-2300
Email: socialwork@columbia.edu

The School of Social Work at Columbia University offers a variety of programs that ultimately lead to the Master of Science in Social Work (The MS in Social Work at Columbia is the equivalent of the MSW). Programs are organized around in-depth study of one of five social work methods and on focused study of one of seven fields of practice. The School also offers a doctoral program in social work.

Milano The New School for Management and Urban Policy
72 Fifth Avenue, New York, NY 10011
Phone: (212) 229-5311
Fax: (212) 229-5354

The School for Management and Urban Policy offers master's degree programs oriented toward public policy and nonprofit management, including Health Services Management and Policy, Human Resources Management, Nonprofit Management, Organizational Change Management, and Urban Policy Analysis and Management. The program offers a Ph.D. in Public and Urban Policy, as well as various professional development programs.

The Robert F. Wagner Graduate School of Public Service
295 Lafayette Street
New York, NY 10012-9604
Phone: (212) 998-7400
Email: wagner@nyu.edu

The Robert F. Wagner Graduate School of Public Service at New York University offers advanced programs leading to the professional degrees of Master of Public Administration,

Master of Urban Planning, Master of Science in Management, and Doctor of Philosophy.

Through these rigorous programs, NYU Wagner educates the future leaders of public, nonprofit, and health institutions as well as private organizations serving the public sector. NYU Wagner prepares serious, talented professionals to face the constantly changing challenges of public service.

The Wurzweiler School of Social Work
Belfer Hall
2495 Amsterdam Avenue
New York, NY 10033
Phone: (212) 960-0800

The Wurzweiler School of Social Work at Yeshiva University is dedicated to education, social work practice, and research. The School offers flexible Master's, Doctoral, and Certificate programs in Social Work with an emphasis on social work values and ethics.

Arts Resources:

Americans for the Arts
New York Office
One East 53rd Street
New York, NY 10022
Phone: (212) 223-2787
Fax: (212) 980-4857
Email: webmaster@artsusa.org

With offices in Washington and New York, and more than 5,000 organizational and individual members and stakeholders across the country, Americans for the Arts is focused on three primary goals: fostering an environment in which the arts can thrive and contribute to the creation of more livable communities; generating more public- and private-sector resources for the arts and arts education; and, finally, building individual appreciation of the value of the arts.

Bronx Council on the Arts
1738 Hone Avenue
Bronx, NY 10461-1486
Phone: (718) 931-9500
Fax: (718) 409-6445
e-mail: bronxart@bronxarts.org

Services provided by the Bronx Council on the Arts (BCA) include direct financial support to individual artists and non-profit organizations; information services and technical assistance; education and community programming; advocacy and the operation of our Longwood Arts Project; an exhibition gallery and cyber arts program; and the Bronx Writers Center, an initiative dedicated to the creative and professional development of our writers.

Brooklyn Arts Council
195 Cadman Plaza West
Brooklyn, NY 11201
Phone: (718) 625-0080
Fax: (718) 625-3294
Email: bac@brooklynartscouncil.org

In the firm belief that culture contributes to the health of the community, Brooklyn Arts Council takes a leadership role in creating an environment conducive to the arts, and provides grants, resources, referrals, networking opportunities, seminars, and other activities that support and encourage the arts.

Council on the Arts & Humanities for Staten Island
Snug Harbor Cultural Center
1000 Richmond Terrace
Staten Island, NY 10301
Phone: (718) 447-3329
Fax: (718) 442-8572
Email: info@statenislandarts.org

The mission of the Council on the Arts & Humanities for Staten Island is to develop, foster and promote the arts, cultural and humanities activities on Staten Island.

Creative Capital
65 Bleecker Street, 7th Floor
New York, NY, 10012
Phone: (212) 598-9900
Email: connect@creative-capital.org

Creative Capital, a New York City-based nonprofit organization, acts as a catalyst for the development of adventurous and imaginative ideas by supporting artists who pursue innovation in form and/or content in the performing and visual arts, film and video, and in emerging fields.

Lower Manhattan Cultural Council
One Wall Street Court
Second Floor
New York, NY 10005
Phone: (212) 219-9401
Fax: (212) 219-2058
Email: info@lmcc.net

The Lower Manhattan Cultural Council serves artists and art audiences in New York City's financial district and throughout the city's diverse neighborhoods and cultural communities. This is accomplished in four ways: supporting artists and arts organizations with funding, career support and audience development; fostering public participation in the arts through free events in visual, performing and new-media arts; and arts advocacy.

New York Foundation for the Arts
155 Avenue of the Americas, 14th Floor
New York, NY 10013-1507
Phone: (212) 366-6900
Fax: (212) 366-1778
Email: nyfainfo@nyfa.org

The New York Foundation for the Arts (NYFA) is a statewide service organization for artists that provides this free national information resource for artists in all disciplines and for those who support them in any way.

The New York State Council on the Arts
175 Varick Street

New York, NY 10014-4604
Phone: (212) 627-4455
TDD: (800) 895-9838

The New York State Council on the Arts hosts a web page listing resources for artists in New York State, from resources offering very general support to those specific to the individual arts. The site also provides link to local community arts groups as well as information about funding for artists.

Queens Council on the Arts
One Forest Park at Oak Ridge
Woodhaven, NY 11421-1166
Phone: (718) 647-3377
Fax: (718) 647-5036
Email: qca@queenscouncilarts.org

The Queens Council on the Arts is a non-profit arts organization founded in 1966 to support, promote, and develop the arts in Queens County. Its mission is to assist arts organizations and individual artists and to present our diverse cultural resources to the two million residents of our borough, to residents of other boroughs, and to visitors to New York City.

Consulting, Training, and Resources:

Community Resource Exchange
42 Broadway, 20th Floor
New York, NY 10004
Phone: (212) 894-3394
Fax: (212) 616-4994
Email: info@crenyc.org

CRE helps New York City nonprofits achieve their missions through customized consulting, coaching, and leadership development. Our services enable nonprofits to find solutions to challenges they face, address issues that prevent them from achieving their full potential, and demonstrate the results they are achieving in order to make the case for greater

investment. Our capacity building addresses the foundations for nonprofit success: effective leadership, effective programs, financial strength, and high performing staff.

Neighborhood Technical Assistance Clinic
544 McDonough Street
Brooklyn, New York 11233
Phone: (718) 455-3784
Fax: (718) 573-4490
Email: volivere@aol.com
Web site: www.neighborhoodclinic.org

The Neighborhood Technical Assistance Clinic provides strategic direction, organizational oversight and technical assistance clinics to grassroots nonprofits and grantmakers. They create dialogues between funders, community-based and faith-based organizations to grow sound grassroots delivery of programs and services for neighborhood needs.

The Nonprofit Coordinating Committee of New York, Inc. (NPCC)
1350 Broadway, No. 1801
New York, NY 10018
Phone: (212) 502-4191
Fax: (212) 502-4189
Email: info@npccny.org

The Nonprofit Coordinating Committee of New York, Inc. (NPCC) is a not-for-profit organization established in 1984 to help nonprofits meet common challenges and problems, to serve as a meeting ground, and to strengthen the nonprofit sector as a whole. NPCC publishes a monthly newsletter, *New York Nonprofits*, offers workshops and roundtables on management issues, provides low-cost vendor services, convenes a monthly Government Relations Committee providing a watchful eye over government and legislative issues affecting the sector, and maintains a website with writings on matters pertaining to operating a nonprofit.

Resource Development Network
Phone: (908) 272-1209

Email: info@resourcedevelopmentnetwork.com

Resource Development Network, a thirteen-year-old fund raising consulting firm, is a network of consultants with offices in New Jersey and New York City. Its area of specialization is proposal writing for youth, social service and education organizations in New York and New Jersey.

Support Center for Nonprofit Management
305 Seventh Avenue, 11th Floor
New York NY 10001
Phone: (212) 924-6744
Fax: (212) 924-9544

The Support Center for Nonprofit Management helps organizations increase their impact. Building on agencies' traditions, culture and strengths, its mission is to help shape management and leadership solutions that support their mission and expand internal capacity. The Support Center provides management training and consulting, disseminates information and practical resources to the sector, and works to build strategic alliances.

Employment in the Nonprofit Sector:

The Career Center at Idealist.org

The Career Center at Idealist.org offers useful advice and other helpful resources for those seeking employment in the nonprofit sector.

New York Foundation for the Arts
155 Avenue of the Americas, 6th Floor
New York, NY 10013-1507
Phone: (212) 366-6900
Fax: (212) 366-1778
Email: nyfainfo@nyfa.org

NYFA Classifieds offers Jobs in the Arts, a targeted listing of jobs in the New York metropolitan area. Free registration to view all sections of the NYFA web site, including the job

listings, is required.

Professionals for Nonprofits, Inc.
515 Madison Avenue
New York, NY 10022
Phone: (212) 546-9091
Fax: (212) 546-9094

Professionals for Nonprofits, Inc. (PNP), based in New York City, is a staffing company that specializes in providing temporary and permanent staff to nonprofits.

Legal/Accounting Services:

The Bookkeeping Center (TBKC)
27 W. 20th St, Suite 706
New York, NY 10011
Phone: (212) 242-6010
Fax: (212) 242-6117
E-mail: max@tbkc.org

The Bookkeeping Center provides accurate and specialized bookkeeping for nonprofits in New York City. At a sliding scale, TBKC offers clients a wide variety of services including check writing and deposits, monthly bank reconciliations, budgeting and cash flows, and financial statements and reports. Preliminary consultation and the latest QuickBooks software installation are also offered at no cost (software not included).

Legal Aid Society of New York
Legal Aid Society Headquarters
199 Water Street
New York, NY 10038
Phone: (212) 577-3300
Fax: (212) 509-8761
For offices in every city borough, please see Locations

Legal Aid Society's Community Development Project (CDP) provides support for three client groups: low-income nonprofit organizations, low-income entrepreneurs, and low-income housing cooperatives. Areas of service include: Incorporation Financing Tax issues Lease

negotiations Corporate governance.

Orley G. Cameron CPA, LLC
739 Utica Ave
Brooklyn NY 11203
Tel: 718-467-8535
Fax: 718-953-8323
Email: info@orleycam.com
Web Site: www.orleycam.com

The firm offers auditing, accounting, tax preparation planning and management advisory services. We specialize in accounting and auditing for small businesses and not-for-profit organizations, especially those that receive government funds. Our audit services enable organizations to comply with government funding audit requirements. As part of our audit, where needed, we provide suggestions for improving management practices. Our accounting services give small organizations access to expertise that only larger organizations can afford. We provide payroll service which is competitive with the national bureaus, but has the flexibility that small firms need.

New York Lawyers for the Public Interest
151 West 30th Street, 11th Floor
New York, New York 10001-4007
Phone: (212) 244-4664
Fax: (212) 244-4570
TDD: (212) 244-3692

New York Lawyers for the Public Interest works with more than 80 of the top law firms in New York City to provide free legal assistance to community organizations.

Simply Budgeting Inc.
A New York City Certified Minority/Women Business Enterprise
910 Park Place, 1D
Brooklyn, NY 11216
(718) 832-8300 Office/Fax
Email: simplybud@aol.com
Web Site: www.simplybudgeting.com

Sabra Richardson (a former Assistant Vice-President/Branch Manager at Chase Manhattan Bank) is the President of her own Financial/Business Management Consulting Company Simply Budgeting Inc. that she describes as the "Missing Link" in the Financial/Business Service Sector.

Simply Budgeting is a New York City Certified Women/Minority Business Enterprise. The company specializes in assisting Small/Medium Size Enterprises (SMEs), Government Agencies and Non-Profits in the strategy necessary to achieve their business goals. Simply, will capture the business' financial information using QuickBooks. The data gathered will be used to generate, weekly, quarterly and annual reports. Using this information from these reports, Simply will meet with key stakeholders to create a strategy that will assist it in the overall growth of the business.

Urban Justice Center
123 William Street, 16th Floor
New York, NY 10038
Phone: (646) 602-5600
Fax: (212) 533-4598

The organization's Community Development Project (CDP) provides legal, technical, research, and policy assistance to grassroots community groups. Through General Counsel and Transactional Legal Services, it offers legal services to grassroots organizations, including incorporation and tax exemption, complying with non-profit, employment, and tax laws, and real estate and lease issues.

Volunteer Lawyers for the Arts
1 East 53rd St, 6th Floor
New York, NY 10022-4201
Phone: (212) 319-ARTS, ext. 1
Fax: (212) 752-6575

Volunteer Lawyers for the Arts is a New York-based organization that offers volunteer

legal services to arts organizations and individual artists nationwide. Among the services is the Art Law Line, a multilingual hotline for art law-related questions, consultation services, and an attorney referral service.

Resources for Small Businesses and Start-ups:

Audubon Partnership for Economic Development
503 W. 207th Street
New York, NY 10034
Phone: (212) 544-2100
Fax: (212) 544-0248
Email: info@audubonpartnership.org

Audubon Partnership for Economic Development's Community Business Partners program provides guidance to access financing and tools; it assists with the development of business plans, loan packaging, technical assistance, minority certification, and computer training. It runs the Inwood Housing Preservation Program, aimed at preventing further deterioration of the housing stock in Inwood and Washington Heights.

Business Outreach Center Network
Central Office
85 South Oxford Street, 2nd Fl.
Brooklyn, NY 11217
Phone: (718) 624-9115
Fax: (718) 246-1881
Email: info@bocnet.org

Business Outreach Center Network (BOC) is a micro-enterprise/small business development organization located in New York City and in Newark, New Jersey. The BOC Network provides information, technical assistance, financing, and other services and resources, free of charge to small businesses and enterprises. BOC Capital Corporation Small Business Loan Fund provides flexible loans of up to \$25,000. Its Childcare Business Development Project provides help to home-based childcare providers. The agency's Crunch Program uses a

combination of counseling and computer technology to build spreadsheets that identify mismatches between planned actions and hoped-for results in sales, expenditures, and timing.

New York City Department of Small Business Services
NYC Business Solutions
110 William Street, 7th Floor
New York, NY 10038
Phone: (212) 618-8731

New York City Department of Small Business Services runs NYC Business Solutions, which provides free services to help businesses start, operate, and expand in New York City. Among the free services offered are business courses, legal assistance, training, help in recruitment, and certification. To find a location near you, visit the NYC Business Solutions Centers section of the web site.

New York City Economic Development Corporation
110 William Street
New York, NY 10038
Phone: (888) NYC-0100 or (212) 619-5000

New York City Economic Development Corporation operates a variety of programs in each of the five boroughs with an eye toward strengthening the competitive position of the City's business sector. Its Center for Economic Transformation supports the business sector by providing access to capital, office space, technical assistance, and mentorship. It lists key web sites of interest to small businesses and start-ups.

NYC Small Business Resource Center
The New York Public Library
Science, Industry & Business Library (SIBL)
188 Madison Avenue at 34th Street
New York, NY 10016
Phone: (212) 592-7000

The New York Public Library's NYC Small Business Resource Center provides online

access to information and learning tools for start-up businesses. These include a services directory, guides to starting and running a small business in New York, business plans and forms, as well as business advice and counseling at SIBL through the SCORE program. Many other resources, including online training and videos, are also accessible through this web site.

The Regional Alliance for Small Contractors, Inc.
New York Office
625 Eighth Avenue, 2nd Floor
Port Authority Bus Terminal - North Wing
New York, NY 10018
Phone: (212) 268-2991
Fax: (212) 268-7509
Email: regionalalliance.ny@verizon.net

Seedco
915 Broadway, 17th Floor
New York, NY 10010
Phone: (212) 473-0255
Fax: (212) 473-0357
Email: info@seedco.org

Seedco is a national nonprofit organization that provides workforce development programs, work and family support services, and "community finance and small business services". Through its subsidiary Seedco Financial Services, it offers small business and nonprofit organization lending, technical assistance, and other services. It also runs an anti-poverty program that serves, Opportunity NYC, based on family and work rewards. Find program offices in New York in the Contact section of the web site.

The Service Corps of Retired Executives
Main Office
26 Federal Plaza, Room 3100
New York, NY 10278
Phone: (212) 264-4507
Fax: (212) 264-4963
Email: ask@scorenyc.org

The Service Corps of Retired Executives (SCORE) is a non-profit volunteer association

of businesspeople who provide counseling on how to start a business and offer help to people who are in business and experiencing difficulties. The service is free. Walk-in service is available at some sites.

U.S. Small Business Administration
SBA Region II Office
26 Federal Plaza Suite 3108
New York, NY 10278
Phone: (212) 264-1450

New York District Office
26 Federal Plaza, Suite 3100
New York, NY 10278
Phone: (212) 264-4354
Fax: (212) 264-4963

U.S. Small Business Administration Financial Assistance Program makes loans available for purposes such as expansion, equipment purchases, working capital and inventory. Small Business Development Centers for the New York area can be found online through the Association of Small Business Development Centers.

Washington Heights and Inwood Development Corporation
57 Wadsworth Avenue
New York, NY 10033
Phone: (212) 795-1600
Fax: (212) 781-4051
Email: Info@whidc.org

Washington Heights and Inwood Development Corporation's BO\$\$ Business Development Loan Program provides direct loans of up to \$25,000 to small community-based existing and new businesses, primarily in upper Manhattan.

Service Organizations and Associations:

The Association of Fundraising Professionals (AFP)

AFP Greater New York Chapter
211 West 56th Street, Suite 7J
New York, NY 10019
Phone: (212) 582-8565
Fax: (212) 582-8492
Email: membership@nycafp.org

The Association of Fundraising Professionals (AFP) represents 26,000 members in 174 chapters in the United States, Canada, Mexico, and China working to advance philanthropy through advocacy, research, education, and certification programs. Its New York Chapter is the founding chapter of the AFP and the nation's largest association dedicated to harnessing the spirit of philanthropy. The AFP also boasts a Long Island Chapter, whose stated objectives are to advance professionalism, foster ethical standards, and promote public understanding of philanthropy and fund raising.

BoardServeNYC
United Way of New York City
2 Park Avenue, 2nd Floor
New York, NY 10016
Phone: (212) 251-2500
Email: boardservenyc@uwnyc.org

A United Way of New York City initiative, BoardServeNYC provides a free service to nonprofits by matching New York City organizations with prospective board members who have undergone governance training. Eligibility and other information as well as an initial application form can be found online.

Cause Effective
505 Eighth Avenue

Suite 1212
New York, NY 10018
Phone: (212) 643-7093
Fax: (212) 643-0137
E-mail: info@causeeffective.org

Cause Effective provides consulting services for nonprofits in three major areas: board development, special events, and fundraising. It offers individual consultation and assessment, as well as workshops and other training. Learn more about the services and training offered in each of these areas of expertise on the organization's web site. Cause Effective can provide pro bono services to eligible organizations. Find out whether your organization is eligible here.

New York Council of Nonprofits
272 Broadway
Albany, New York 12204
Phone: (518) 434-9194
Toll Free: (800) 515-5012
Fax: (518) 434-0392
Twitter: <http://twitter.com/nycouncilnps>

New York City Office
305 7th Avenue @ 27th, 11th Floor
New York, NY 10001
Phone: (917) 522-8304

The New York Council of Nonprofits (NYCON) is a membership organization that serves nonprofit organizations throughout New York State. It provides legal and financial services to nonprofits of all kinds and a variety of group purchasing, insurance, and employee benefits in the context of membership. NYCON is a member of the National Council of Nonprofit Associations, the National Association of Planning Councils, the Alliance for Nonprofit Management, and Governance Matters.

The Non-Profit HelpDesk
3001 West 37th Street

Brooklyn, NY 11224
Phone: 718-449-5000
E-mail: info@nphd.org

The Nonprofit Helpdesk (NPHD), a project of the Jewish Community Council of Greater Coney Island, was created to provide technical assistance to nonprofit organizations throughout New York City. It focuses on small to mid-sized organizations and provides capacity-building in financial services, technology, organizational development, program development, and marketing communications.

Philanthropy New York
79 Fifth Avenue, Fourth Floor
New York, NY 10003-3076
Phone: (212) 714-0699
Fax: (212) 239-2075
Email: info@philanthropynewyork.org

Technology:

Fund for the City of New York
Center for Internet Innovation
121 Avenue of the Americas, 6th Floor
New York, NY 10013-1590
Phone: (212) 925-6675
Fax: (212) 925-5675
Email: info@fcny.org

The Fund for the City of New York is a private operating foundation launched by the Ford Foundation in 1968 with the mandate to improve the quality of life for all New Yorkers. Through centers on youth, government and technology as well as core organizational assistance, the Fund introduces and helps to implement innovations in policy, programs, practice and technology in order to advance the functioning of government and nonprofit organizations in New York City and beyond.

NPower
3 Metrotech Center, Mezzanine Level

Brooklyn, New York 11201
Phone: (212) 564-7010
Fax: (212) 564-7009

NPower helps nonprofits use technology more effectively in serving their communities. Their direct services and online tools help to demystify the technology that sits on your desk and in your office. NPower works to blend mission and technology effectively to produce high performing, high impact nonprofits.

Per Scholas
804 E. 138th Street
Bronx, NY 10454
Phone: (800) 877-4068
Phone: (718) 991-8400
Fax: (718) 991-0362
E-Mail: info@perscholas.org

Per Scholas is a nonprofit organization founded by a consortium of foundations and corporations whose mission is to bring computers to technology-deprived children and families at the lowest possible cost, to train disadvantaged community residents to become computer technicians and to provide environmentally responsible recycling of end-of-life computer equipment.

United Way of New York City
2 Park Avenue
New York, NY 10016
Phone: (212) 251-4104
Email: bjoyce@uwnyc.org

Through its KidSmart program, the United Way of New York City leads technology outreach to help local nonprofits overcome the initial intimidation that new technologies can present; streamline their office procedures to save time and money; integrate technology into their programs to ensure more consistent, quality services; plan long-term solutions rather than short-term fixes; obtain affordable, quality hardware and software; and, finally, train staff and

volunteers to use technology efficiently.

Volunteer Resources:

Action Without Borders
360 West 31st Street, Suite 1510
New York, NY 10001
Phone: (212) 843-3973
Fax: (212) 564-3377

Action Without Borders (AWB) connects people, organizations and resources to help build a world where all people can live free and dignified lives. AWB maintains a searchable database of international volunteer opportunities in its effort to match volunteers with nonprofit groups from around the globe.

Arts & Business Council of New York
One East 53rd Street, 3rd Floor
New York, NY 10022
Phone: (212) 279-5910
Fax: (212) 279-5915

Through Business Volunteers for the Arts® (BVA) and other programming, ABC/NY connects the skills and passion of the business community with the needs and passion of the arts community. Find volunteers and volunteering opportunities by visiting the volunteerism section of the web site.

The Junior League of Brooklyn (JLB)
55 Pierrepont St
Brooklyn, NY 11201
Tel: (718) 624-3288

New York Junior League
130 E 80th St
New York, NY 10075
Tel: (212) 288-6220

New York Cares
214 West 29th Street, 5th Floor
New York, NY 10001
Phone: (212) 228-5000
Fax: (212) 228-6414

New York Cares connects New Yorkers to volunteer opportunities. It helps bring volunteer support to over 850 nonprofit organizations, public schools, and other organizations in the City. More than 36,000 people volunteer their time through New York Cares every year and over 400,000 people are helped through these volunteer services. Find volunteering opportunities by using Search for Projects section of the web site.

New York City Coalition Against Hunger
Volunteer Matching
16 Beaver Street, 3rd Floor
New York, NY 10004
Phone: (212) 825-0028

The Coalition Against Hunger's volunteer matching system allows volunteers to find emergency feeding programs (soup kitchens, food banks, and other nonprofit groups) that are in need of volunteer assistance. The lookup tool allows volunteers to search by criteria matched to particular preferences, including borough, travel time, subway line, and professional skills.

NYC Service

In April 2009, Mayor Bloomberg launched NYC Service, the office in charge of setting a new standard for how cities work with volunteers. Its largest and most important initiative is the NYC Civic Corps, which will focus volunteer services on strengthening communities, helping neighbors in need, education, environment, health, and emergency preparedness.

Volunteer Consulting Group, Inc.
6 East 39th Street
Suite 602
New York, NY 10016
Phone: (212) 447-1236
Fax: (212) 447-0925

Email: boardinfo@vcg.org

The Volunteer Consulting Group is a nonprofit organization dedicated to strengthening nonprofit boards of directors. The organization works as a consultant to nonprofits on issues of board structure, governance, and succession, as well as on board responsibility in terms of oversight of the organization and on board recruitment. Operates www.boardnetUSA.org, an online tool that connects nonprofit boards needing board members with individuals who wish to serve in leadership roles.

As part of this demonstration project, the three Black Clergywomen specifically utilized services in 6 of the 12 professional and technical assistance categories.

LEADERSHIP CRITERIA FOR BLACK CLERGYWOMEN WHO WISH TO ENGAGE IN COMMUNITY DEVELOPMENT WORK

Smaller congregations such as the ones participating in my demonstration project often have less infrastructure and experience with designing a mission statement, filing for a 501 c 3, and strategic planning and evaluation, but they know their members from their congregation who come from the community and their needs are known to the pastor. Because of this, they bring passion to the community ministry. This is true for the neighborhood based congregations I have worked with. My model of providing a clinic to work with pastors over a space of time is ideal. Participants do not come to one Capacity Building Workshop and never return. They attend again and again, until they get what they need to move forward.

This is the value and difference between a Rev. Valerie Oliver-Durrah (VOD) model vs. a basic theory for servicing Black Clergywomen. Black Clergywomen require more intensive work to become familiar with the nonprofit terms and the nonprofit sector in general before they can fully become engaged. Selecting an equipped Black Clergywoman who has leadership ability to take on this nonprofit work will determine its successful outcome. Leadership criteria for today in community development work may include the following.

- Knowledge of field or endeavor
- Commitment to cause
- Influence
- Pulling Power
- Knowledge of where resources are located

- Knowledge about right people
- Knowledge of community
- Willingness to give
- Willingness to ask
- Willingness to work (women & girls)

**IDENTIFICATION OF ORGANIZATIONAL CAPACITY NEEDED FOR
START-UP, MEDIUM, AND MEGA NONPROFIT ORGANIZATIONS NEEDED
TO CARRY OUT MISSIONS AT DIFFERENT LEVELS**

There is no one cookie cutter approach to helping Black Clergywomen. In my experience in providing technical assistance, I would categorize technical assistance in three basic areas: Start-Up Nonprofits, Medium Size Nonprofits, and Mega Size Nonprofits, and provide basic information needed to equip each church size:

- **Start-Ups and Emerging Nonprofit Organizations**
 - New York State Incorporation and 501 (c)(3)
 - Proposal Writing
 - Understanding Mission and Vision
 - Budget Development
 - New York State Charity Laws

- **Medium Size Nonprofit Organizations**
 - Start-up skills and capacity
 - Program Design
 - Book Keeping
 - Fundraising

- **Mega Size Nonprofit Organizations**
 - Start-Up and Medium Size Capacity Building Skills
 - Personnel Issues
 - Accounting and Auditing
 - Evaluations
 - Networking
 - Collaboration
 - Subcontracting
 - Funding & Human Development
 - Budget Development and Management
 - Community Partnerships

IDENTIFICATION OF FUNDERS THAT SUPPORT CHURCHES AND NONPROFIT ORGANIZATIONS

There are three different categories of funders to consider: 1) Funders that support Women and Girls; 2) Funders that Support At Risk Youth; and 3) Funders that Support Churches and Nonprofits.

1. Funders that Support Women and Girls:

- **New York Foundation**
10 East 34th Street, 10th Floor
New York, NY 10016
Telephone: (212) 594-8009
E-mail: info@nyf.org
- **The New York Women's Foundation**
39 Broadway, 23rd Floor
New York, NY 10006
Telephone: (212) 514-6993
E-mail: info@nywf.org
- **The Sister Fund**
79 Fifth Avenue, 4th Floor
New York, NY 10003
Telephone: (212) 260-4446
F: (212) 260-4633
Email: info@sisterfund.org

2. Funders that Support At Risk Youth:

American Express Philanthropic Program, Baker Trust (George F.), Bierman Foundation (Samuel D. & Rosaline K.), Claiborne Foundation (Liz), Colgate-Palmolive Corporate Giving Program, Cummings Foundation, Inc. (Nathan), Episcopal Relief and Development (formerly The Presiding Bishop's Fund for Wodd Relief), Goldman Foundation (Herman), Heron Foundation (F.B.), Ittleson Foundation, Inc., Luce Foundation, Inc. (Henry), New York Community Trust, New York Foundation, Northern New York Community, Foundation, Inc., Rockefeller Foundation, Salomon, Inc., Spunk Fund, Inc., and the Tiger Foundation.

3. Funders that Support Churches and Nonprofits:

The Grace McLean Abbate Foundation, Emma J. Adams Memorial Fund, Inc., An Association Foundation, The George F. Baker Trust, Bauer Family Foundation, The Arnold Bernhard Foundation, Inc., Booth Ferris Foundation, The Louis Calder Foundation, Crosswicks Foundation, Ltd., Constans Culver

Foundation, The May & Victoria Dreyfus Foundation, Inc., The Caleb C. & Julia W. Dula Educational & Charitable Foundation, The Gehring Foundation, Mack Goldner Memorial Foundation, Griffith-Laserson Family Foundation, The Harding Educational & Charitable Foundation, The Hearst Foundation, Inc., William Randolph Hearst Foundation, Holland Lodge Foundation, Inc., Hyde & Watson Foundation, Jehovah Jireh, Inc., The John Paul II Charitable Trust, The Keith Wold Johnson Charitable Trust, The Howard Johnson Foundation, The Bertha Koempel Foundation, Inc., The Lagemann Foundation, George link, Jr. Foundation, Inc., James A. Macdonald Foundation, Robert L. & Katherine H. Maclellan Foundation, Macleod Stewardship Foundation, Inc., The Donald C. McGraw Foundation, Inc., Edward S. Moore Foundation, Inc., Moscahlaidis Foundation, J. Malcolm Mossman Charitable Trust, Sylvan & Ann Oestreich Foundation, Inc., The Perrin Foundation, The Pew Charitable Trusts, The Reese Foundation, The George B. & Elizabeth Reese Foundation, Sarah I. Schieffelin Residuary Trust, The Tamagni Foundation, The Tara Foundation, Trinity Grants Program, Faith in Action, North Star Foundation, The Raskob Foundation for Catholic Activities Incorporated, and the Wheat Ridge Foundation.

CHAPTER VII
RELEVANT SCRIPTURES TO CONSIDER

- A. Scriptures for Community Service
- B. Scriptures about Volunteer Work
- C. Scriptures about Leadership in the Church
- D. Leading Scriptures about Women Helping the Community
- E. Scriptures about Women Helping the Community
- F. Scriptures about Women

SCRIPTURES FOR COMMUNITY SERVICE

25 Bible Verses about Community Service

James 2:14-17

What good is it, my brothers, if someone says he had faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead.

Galatians 6:10

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

1 Peter 4:10

As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

Romans 12:13-17

Contribute to the needs of the saints and seek to show hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all.

1 Peter 5:2

Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly;

Galatians 5:22-23

But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

1 John 4:19-21

We love because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.

Galatians 5:22

But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Nehemiah 2:17-18

Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer suffer derision." And I

told them of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me. And they said, "Let us rise up and build." So they strengthened their hands for the good work.

Proverbs 5:19

A lovely deer, a graceful doe. Let her breasts fill you at all times with delight; be intoxicated always in her love.

Roman 12:20-21

To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.

Matthew 25:35

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,

Isaiah 58:9-14

Then you shall call, and the Lord will answer; you shall cry, and he will say, 'Here I am.' If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be liked a watered garden, like a spring of water, whose waters do not fail. And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of the streets to dwell in. "If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; ...

1 Timothy 3:1-16

The saying is trustworthy: if anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church?...

Romans 15:25-29

At present, however, I am going to Jerusalem bringing aid to the saints. For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. I know that when I come to you I will come in the fullness of the blessing of Christ.

Isaiah 61:1-4

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified. They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.

Matthew 25:31-46

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another a shepherd separates the sheep from the goats. And he will place the sheep on his right, ‘but the goats on the left. Then the king will say to those on his right, ‘Come, you who are blessed by my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcome me...

James 1:27

Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Acts 4:32

Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.

Leviticus 19:18

You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

Colossians 2:8

See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.

Matthew 10:8

Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay.

Isaiah 58:6-8

“Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the Lord shall be your rear guard.

1 John 3:15-19

Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children let us not love in word or talk but in deed and in truth. By this we shall know that we are of the truth and reassure our heart before him;

Romans 7:4

Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.

Source: www.openbible.info/topics/community_service - *What does the bible say about community service?*

SCRIPTURES ABOUT VOLUNTEER WORK

176 Bible Verses about Volunteer Work

Acts 20:35

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

Isaiah 58:10-11

If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.

Luke 6:38

Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

Matthew 7:12

"So whatever you wish that others would do to you, do also to them, for this is the law and the Prophets.

Roman 12:6-8

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Colossians 3:23

Whatever you do, work heartily, as for the Lord and not for men,

Hebrews 13:15-16

Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Hebrews 13:1-3

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.

Proverbs 28:27

Whoever gives the poor will not want, but he who hides his eyes will get many a curse.

James 2:14-24

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead. But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. ...

Luke 6:31

And as you wish that others would do to you, do so to them.

John 13:34-35

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."

Matthew 25:31-46

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the king will say to those on the right, 'Come, you who are blessed by my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me...

Deuteronomy 15:7-11

"If among you, one of your brothers should become poor, in any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand and lend him sufficient for his need, whatever it may be. Take care lest there be an unworthy thought in your heart and you say, 'The seventh year, the year of release is near, 'and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to the Lord against you, and you be guilty of sin. You shall give to him freely, and your heart shall not be grudging when you give to him, because for this the Lord your God will bless you in all your works and in all that you undertake. For there will never cease to be poor in the land. Therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor, in your land.'

Hebrews 13:18

Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things.

Romans 15:1-2

We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up.

1 Peter 2:1-25

So put away all malice and all deceit and hypocrisy and envy and all slander. Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation – if indeed you have tasted that the Lord is good. As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ...

Philippians 2:2

Complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

Proverbs 14:21

Whoever despises his neighbor is a sinner, but blessed is he who is generous to the poor.

Luke 21:1-4

Jesus looked up and saw the rich putting their gifts into the offering box, and he saw a poor widow put in two small copper coins, And he said, “Truly, I tell you, this poor widow has put in more than all of them. For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.”

Matthew 5:42

Give to the one who begs from you, and do not refuse the one who would borrow from you.

Philippians 4:8-9

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me – practice these things, and the God of peace will be with you.

Leviticus 19:9-10

“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the Lord your God.

Hebrews 13:5

Keep your life free from the love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.”

John 3:16

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Matthew 6:24

“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Micah 3:1-8

And I said: Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice? – you who hate the good and love the evil, who tear the skin from off my people and their flesh from off their bones, who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces and chop them up like meat in a pot, like flesh in cauldron. Then they will cry out to the Lord, but he will not answer to them; he will hide his face from them at the time, because they have made their deeds evil. Thus says the Lord concerning the prophets who lead my people astray, who cry “Peace” when they have something to eat, but declare war against him who puts nothing into their mouths. ...

Deuteronomy 16:19-20

You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you.

1 John 3:18

Little Children, let us not love in word or talk but in deed and in truth.

Colossians 3:22-24

Slaves, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.

Colossians 3:12-14

Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony.

Colossians 3:9

Do not lie to one another, seeing that you have put off the old self with its practices.

Colossians 3:5-10

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them. But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices...

Ephesians 4:32

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you

Acts 14:11-15

And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds. But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, "Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them.

Matthew 7:15-20

"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. ...

Matthew 7:1-5

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Proverbs 11:1

A false balance is an abomination to the Lord, but a just weight is his delight.

Psalms 50:16-17

But to the wicked God says: "What right have you to recite my statutes or take my covenant on your lips? For you hate discipline, and cast my words behind you.

Leviticus 25:35-38

If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you. Take no interest from him or profit, but fear your God, that your brother may live beside you. You shall not lend him your money at interest, nor give him your food for profit. I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God.

James 2:12-13

So speak and so act as those who are to be judged under the law of liberty. For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

James 1:19-20

Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.

Colossians 3:7-8

In these you too once walked, when you were living in them. But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.

Philippians 3:1

Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you.

Ephesians 4:25

Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

1 Corinthians 2:1-16

And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the spirit and of power, that your faith might not rest in the wisdom of men but in the power of God. ...

Romans 12:2

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Roman 2:1-4

Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. We know that the judgment of God rightly falls on those who practice such things. Do you suppose, O man—you who judge those who practice such things and yet do themselves—that you will escape the judgment of God? Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

John 14:6

Jesus said to him "I am the way, and the truth, and the life. No one comes to the Father except through me.

Mark 12:31

The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Matthew 19:1-30

Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan. And large crowds followed him, and he healed them there. And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" He answered, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'?"...

Matthew 7:21-23

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'"

Matthew 6:31-34

Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble."

Matthew 6:1-7

"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your father who is in heaven. "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you. "And when you pray, you must not be like the hypocrites. For they love to stand and pray in synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ...

Matthew 6:1-2

"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your father who is in heaven. "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward."

Matthew 5:38-40

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone who sue you and take your tunic, let him have your cloak as well.

Isaiah 33:15-16

He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil, he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; his water will be sure.

Isaiah 7:1-25

In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah the king of Israel came up to Jerusalem to wage war against it, but could not yet mount an attack against it. When the house of David was told, “Syria is in league with Ephraim,” the heart of Ahaz and the heart of his people shook as the trees of the forest shake before the wind. And the Lord said to Isaiah, “Go out to meet Ahaz, you and shear-Jashub your son, at the end of the conduit of the upper pool on the highway to the Washer’s Field. And say to him, ‘Be careful, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of fireheads, at the fierce anger of Rezin and Syria and the son of Remaliah. Because Syria, with Ephraim and the son of Remaliah, has devised evil against you, saying...

Proverbs 28:20

A faithful man will abound with blessings, but whoever hastens to be rich will not go unpunished.

Proverbs 12:22

Lying lips are an abomination to the Lord, but those who act faithfully are his delight.

Proverbs 12:16

The vexation of a fool is known at once, but the prudent ignores an insult.

Proverbs 11:3

The integrity of the upright guides them, but the crookedness of the treacherous destroys them.

Proverbs 10:12

Hatred stirs up strife, but love covers all offenses.

Proverbs 10:9

Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out.

Psalm 37:8-9

Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. For the evildoers shall be cut off, but those who wait for the Lord shall inherit the land.

Psalm 24:3-5

Who shall ascend the hill of the Lord? And who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He will receive blessings from the Lord and righteousness from the God of his salvation.

2 Samuel 1:1-27

After the death of Saul, when David had returned from striking down the Amalekites, David remained two days in Ziklag. And on the third day, behold, a man came from Saul's camp, with his clothes torn and dirt on his head. And when he came to David, he fell to the ground and paid homage. David said to him, "Where did you come from?" And he said to him, "I have escaped from the camp of Israel." And David said to him, "How did it go? Tell me." And he answered, "The people fled from the battle, and also many of the people have fallen and are dead, and Saul and his son Jonathan are also dead." Then David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?" ...

Ruth 1:1-22

In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. The name of the man was Elimelech and the name of his wife Naomi, and the name of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with their two sons. These took Moabite wives; the name of the one was Oprah and the name of the other Ruth. They lived there about ten years, and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband...

Deuteronomy 25:13-16

"You shall not have in your bag two kinds of weights, a large and a small. You shall not have in your house two kinds of measures, a large and a small. A full and fair weight you shall have, a full and fair measure you shall have, that your days may be long in the land that the Lord your God is giving you. For all who do such things, all who act dishonestly, are an abomination to the Lord your God.

Leviticus 19:18

You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

Exodus 20:16

"You shall not bear false witness against your neighbor.

Exodus 20:15

“You shall not steal.

Exodus 20:1-17

And God spoke all these words, saying, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before me. “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ...

Exodus 20:1-6

And God spoke all these words, saying, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before me. “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ...

1 John 2:1-29

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. And by this we know that we have come to him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: ...

James 4:11-12

Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

James 4:1

What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you?

James 2:8

If you really fulfill the royal law according to the scripture, “You shall love your neighbor as yourself, “you are doing well.

James 2:1

My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory.

James 1:22-27

But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forget what he was like. But the one who looks into the perfect law, the law of liberty, and preserves, being no hearer who forgets but a doer who acts, he will be blessed in his doing. If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. ...

James 1:1

James, a servant of God and the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greetings.

Hebrews 13:1

Let brotherly love continue.

2 Thessalonians 1:1-12

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. Therefore we ourselves boast about you in churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring. This evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering—...

Colossians 3:1

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.

Colossians 1:1-29

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel...

Philippians 3:18-19

For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.

Philippians 2:2-8

Complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to

the interest of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped...

Ephesians 5:5

For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.

Ephesians 5:1-7

Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. But sexual Immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor cruel joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. ...

Ephesians 4:31-32

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Galatians 6:7-8

Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the spirit will from the Spirit reap eternal life.

Galatians 6:1-3

Brothers, if anyone is caught in any transgressions, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself.

Galatians 5:19-21

Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Galatians 5:16-26

But I say, walk by the spirit, and you will not gratify the desire of the flesh. For the desires of the flesh are against the spirit, and the desires of the spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the spirit, you are not under the law. Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions...

Romans 14:10-12

Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God. "So then each of us will give an account of himself to God.

Romans 14:1

As for the one who is weak in faith, welcome him, but not to quarrel over opinions.

Romans 13:11-14

Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Romans 13:8-10

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Romans 13:1

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.

Romans 12:17-21

Repay no evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord. "To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on your head. " Do not be overcome by evil, but overcome evil with good.

Romans 12:1

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Roman 3:23

For all have sinned and fall short of the glory of God,

Acts 14:1

Now at Iconium they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed.

John 8:1-8

But Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, "Teacher, this woman has been caught in the act of adultery. Now in the Law Moses commanded us to stone such women. So what do you say?"...

John 4:19-21

The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship. "Jesus said to her, "Women, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

John 3:17

For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

John 3:1-36

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the spirit, he cannot enter the kingdom of God. ...

John 2:9-11

When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now." This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

John 2:9

When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom

John 2:3-6

When the wine ran out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you. " Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

John 1:5-7

The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him.

Luke 20:46-47

“Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

Luke 18:9-14

He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ ...

Luke 17:3-4

Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.”

Luke 16:13

No servant can serve two masters, for either he will hate one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

Luke 16:10-12

“One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that which is your own?”

Luke 16:2

And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’

Luke 12:33

Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.

Luke 10:25-28

And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live."

Luke 7:36-50

One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and took his place at the table. And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher." ...

Luke 6:32-42

"If you love those who love you, what benefits is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit is that too you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful. ...

Luke 3:12-14

Tax collectors also came to be baptized and said to him, "Teacher, what shall we do? And he said to them, "Collect no more than you are authorized to do." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Do not extort money from anyone by threats or by false accusation, and be content with your wages."

Mark 12:28-31

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Mark 12:28-30

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the

Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’

Mark 11:25

And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”

Mark 10:11-12

And he said to them, “Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery.”

Mark 9:35

And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.”

Mark 9:1

And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.”

Mark 7:20-22

And he said, “What comes out of a person is what defiles him. For from within, out of heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness.

Matthew 23:27-28

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

Matthew 18:21-35

Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven. “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. ...

Matthew 15:7-9

You hypocrites! Well did Isaiah prophesy of you, when he said: “This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of me.”

Matthew 9:10-13

And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

Matthew 6:14-15

For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Matthew 5:7

“Blessed are the merciful, for they shall receive.

Matthew 5:5-9

“Blessed are the meek, for they shall inherit the earth. “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. “Blessed are the merciful, for they shall receive mercy. “Blessed are the pure in heart, for they shall see God. “Blessed are the peacemakers, for they shall be called sons of God.

Matthew 4:8-10

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Be gone, Satan! For it is written, “You shall worship the Lord your God and him only shall you serve.’ “

Zechariah 7:9

“Thus says the Lord of hosts, Render true judgments, show kindness and mercy to one another,

Micah 3:11-12

It heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the Lord and say, “Is not the Lord in the midst of us? No disaster shall come upon us.” Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.

Jeremiah 7:1-11

The word that came to Jeremiah from the Lord: “Stand in the gate of the Lord’s house, and proclaim there this word, and say, Hear the word of the Lord, all you men of Judah who enter these gates to worship the Lord. Thus says the Lord of hosts, the God of Israel: Amend your ways and your deeds, and I will let you dwell in this place. Do not trust in these deceptive words: ‘This is the temple of the Lord, the temple of the Lord, the temple

of the Lord.’ “For if you truly amend your ways and your deeds, if you truly execute justice one with another...

Isaiah 12:1-6

You will say in that day: “I will give thanks to you, O Lord, for though you were angry with me, your anger turned away, that you might comfort me. “Behold, God is my salvation; I will trust and will not be afraid; for the Lord God is my strength and my song, and he has become my salvation. “With joy you will draw water from the wells of salvation. And you will say in that day: “Give thanks to the Lord, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. “Sing praises to the Lord, for he has done gloriously; let this be made known in all the earth. ...

Isaiah 5:21

Woe to those who are wise in their own eyes, and shrewd in their own sight!

Proverb 28:6

Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.

Proverb 26:12

Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.

Proverbs 24:29

Do not say, “I will do to him as he has done to me; I will pay the man back for what he has done.”

Proverbs 24:28

Be not a witness against your neighbor without cause, and do not deceive with your lips.

Proverbs 20:22

Do not say, “I will repay evil”; wait for the Lord, and he will deliver you.

Proverbs 20:10

Unequal weights and unequal measures are both alike an abomination to the Lord.

Proverbs 19:17

Whoever is generous to the poor lends to the Lord, and he will repay him for his deed.

Proverbs 19:11

Good sense makes one slow to anger, and it is his glory to overlook an offense.

Proverbs 19:1

Better is a poor person who walks in his integrity than one who is crooked in speech and is a fool.

Proverbs 17:7

Fine speech is not becoming to a fool; still less is false speech to a prince.

Proverbs 16:28

A dishonest man spreads strife, and a whisperer separates close friends.

Proverbs 15:7

The lips of the wise spread knowledge; not so the hearts of fools.

Proverbs 15:1

A soft answer turns away wrath, but a harsh word stirs up anger.

Psalms 15:1-5

A Psalm of David. O Lord, who shall sojourn in your tent? Who shall dwell on your holy hill? He who walks blamelessly and does what is right and speaks truth in his heart; who does not slander with his tongue and does no evil to his neighbor, nor takes up a reproach against his friend; in whose eyes a vile person is despised, but who honors those who fear the Lord; who swears to his own hurt and does not change; who does not put out his money at interest and does not take a bribe against the innocent. He who does these things shall never be moved.

1 Chronicles 2:1-55

These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. The sons of Judah: Er, Onan and Shelah; these three Bath-shua the Canaanite bore to him. Now Er, Judah's firstborn, was evil in the sight of the Lord, and he put him to death. His daughter-in-law Tamar also bore him Perez and Zerah. Judah had five sons in all. The sons of Perez: Hezron and Hamul. ...

2 Kings 1:1-18

After the death of Ahab, Moab rebelled against Israel. Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this sickness." But the angel of the Lord said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron? Now therefore thus says the Lord, You shall not come down from the bed to which you have gone up, but you shall surely die.'" So Elijah went. The messengers returned to the king, and he said to them, "Why have you returned?"

Leviticus 19:35-36

"You shall do no wrong in judgment, in measures of length or weight or quantity. You shall have just balances, just weights, a just ephah, and a just hin: I am the Lord your God, who brought you out of the land of Egypt.

1 Timothy 2:1-15

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus...

Colossians 3:5

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

Ephesians 4:26

Be angry and do not sin; do not let the sun go down on your anger,

Ephesians 4:1-6

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism...

Romans 2:21-24

You then who teach others, do you not teach yourself? While you preach against stealing, do you steal? You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law dishonor God by breaking the law. For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

John 1:8

He was not the light, but came to bear witness about the light.

Mark 10:19

You know the commandments: ‘Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’”

Matthew 23:1-33

Then Jesus said to the crowds and to his disciples, “The scribes and the Pharisees sit on Moses' seat, so practice and observe whatever they tell you—but not what they do. For they preach, but do not practice. They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long...

Matthew 22:34-40

But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. ...

Matthew 20:20-28

Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." And when the ten heard it, they were indignant at the two brothers. ...

Matthew 18:10

"See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven.

Matthew 16:26

For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?

Matthew 5:43-48

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ...

Matthew 5:43-45

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Matthew 5:27-28

"You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

Matthew 5:21-26

“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ...

Source: www.openbible.info/topics/volunteer_work - What does the bible say about Volunteer Work?

SCRIPTURES ABOUT LEADERSHIP IN THE CHURCH

Bible Verses about Leadership in the Church from the King James Version (KJV) by
Relevance

Acts 20:28

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Hebrews 13:17

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

Titus 1:6

If any be blameless, the husband of one wife, having faithful children not accused of riot and unruly.

1 Timothy 3:2 –

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Philippians 1:1 –

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

James 3:1 –

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Titus 1:7 –

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

1 Timothy 3:1 –

This [is] a true saying, if a man desire the office of a bishop, he desireth a good work.

Galatians 3:28 –

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

1 Peter 5:1-4 –

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed..

Ephesians 4:11 –

And he gave some, apostles; and some, prophets; and some, evangelist; and some, pastors and teachers;

1 Peter 2:5 –

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Titus 1:5 –

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

2 Timothy 1:5 –

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

1 Timothy 2:12 –

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1 Thessalonians 5:12 –

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

1 Corinthians 11:2-16 –

Now I praise you, brethren, that ye remember me in all things, and keep the ordinance, as I deliver [them] to you.

Acts 14:23 –

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

James 5:14 –

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Hebrews 13:7 –

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation.

Titus 1:5-9 –

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee...

1 Timothy 5:17 –

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Timothy 3:4 –

One that ruleth well his own house, having his children in subjection with all gravity;

1 Timothy 3:1-7 –

This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.
(Read More...)

1 Corinthians 14:34 –

Let your woman keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.

1 Corinthians 12:1-31 –

Now concerning spiritual [gifts], brethren, I would not have you ignorant. (Read More...)

1 Corinthians 11:3 –

But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of the Christ is God.

Acts 20:17 –

And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 15:2 –

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Matthew 28:20 –

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.

1 Peter 5:1-3 –

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: (Read More...)

1 Peter 5:1 –

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1 Peter 3:7 –

Likewise, Ye, Husbands, dwell with [them] according to knowledge, giving honor unto the wife, as unto the weakest vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Titus 2:3-5 –

The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Titus 1:9 –

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

2 Timothy 3:15 –

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2 Timothy 2:2 –

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

1 Timothy 3:5 –

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

1 Timothy 3:1-16 –

This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.

1 Timothy 2:11-15 –

Let the woman learn in silence with all subjection.

1 Corinthians 11:1-34 –

Be ye followers of me, even as I also [am] of Christ.

Romans 16:7 –

Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

Acts 21:9 –

And the same man had four daughters, virgins, which did prophesy.

Acts 18:26 –

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly.

Acts 18:24-26 –

And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.

Acts 16:40 –

And they went out of the prison, and entered into [the house of] Lydia: and when they had seen the brethren, they comforted them, and departed.

Acts 15:6 –

And the apostles and elders came together for to consider of this matter.

Acts 6:3 –

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Luke 8:1-3 –

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve [were] with him,

Genesis 1:27 –

So God created man in his [own] image, in the image of God created he him; male and female created he them.

2 John 1:3 –

Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

1 John 2:27 –

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 Peter 5:2 –

Feed the flock of God which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind;

1 Peter 3:1-7 –

Likewise, ye wives, [be] in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

1 Peter 2:25 –

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Hebrews 5:12 –

For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Titus 1:11 –

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Titus 1:1-16 –

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

1 Timothy 5:19 –

Against an elder receive not an accusation, but before two or three witnesses.

1 Timothy 5:8 –

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

1 Timothy 4:14 –

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Timothy 4:1 –

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 Timothy 3:10 –

And let these also first be proved; then let them use the office of a deacon, being [found] blameless.

1 Timothy 3:8-13 –

Likewise [must] the deacons [be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

1 Timothy 2:13 –

For Adam was first formed, then Eve.

1 Timothy 2:7 –

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, [and] lie not ;) a teacher of the Gentiles in faith and verity.

1 Timothy 2:1-15 –

I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men;

1 Thessalonians 5:12-13 –

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

1 Thessalonians 5:1 –

But of the times and the seasons, brethren, ye have no need that I write unto you.

Colossians 3:18 –

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Colossians 3:16 –

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Ephesians 6:4 –

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Ephesians 5:25 –

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Ephesians 5:23 –

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Ephesians 5:22 –

Wives, submit yourselves unto your own husbands, as unto the Lord.

Ephesians 5:21 –

Submitting yourselves one to another in the fear of God.

Ephesians 4:11-16 –

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Ephesians 1:22 –

And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,

1 Corinthians 16:19 –

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

1 Corinthians 14:1 –

Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

1 Corinthians 12:28 –

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Corinthians 11:5 –

But every woman that prayeth or prophesieth with [her] head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1 Corinthians 11:2 –

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you.

Romans 16:1 –

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Acts 21:8 –

And the next [day] we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was [one] of the seven; and abode with him.

Acts 16:14 –

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Acts 16:4 –

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Acts 15:23 –

And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Acts 15:22-23 –

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:

Acts 15:22 –

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:

Acts 15:4 –

And when they were come to Jerusalem, they were received of the church, and [of] the apostles and elders, and they declared all things that God had done with them.

Acts 15:1 –

And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.

Acts 14:21-23 –

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,

Acts 13:1 –

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

Acts 11:30 –

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 6:4 –

But we will give ourselves continually to prayer, and to the ministry of the word.

Acts 6:1-6 –

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Acts 5:42 –

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Matthew 28:19 –

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Matthew 28:19 –

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Matthew 22:30 –

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Source: www.kingjamesbibleonline.org/Bible-Verses-About-Leadership-in-the-Church/ - *Bible Verses about Leadership in the Church*

**LEADING SCRIPTURES ABOUT
WOMEN HELPING THE COMMUNITY**
**LEADING SCRIPTURES ABOUT
WOMEN HELPING THE COMMUNITY**

Matthew 5:13-16

“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and be trampled under people’s feet. “You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your father who is in heaven.

Matthew 25:35-40

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’

Hebrews 6:10

For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

Acts 20:35

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘it is more blessed to give than to receive.’”

Hebrews 13:16

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Source: www.openbible.info/topics/women_helping_the_community -*What Does the Bible say about Women Helping the Community?*

SCRIPTURES ABOUT WOMEN HELPING THE COMMUNITY

Galatians 6:2

Bear one another's burdens, and so fulfill the law of Christ.

Matthew 5:13-16

"You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. "You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Luke 6:38

Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

Matthew 25:35-40

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' ...

Proverbs 22:9

Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.

1 John 3:17

But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

1 Peter 4:10

As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

Hebrews 6:10

For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

Titus 2:3-5

Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their

husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Acts 20:35

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”

Psalms 23:1-6

A Psalm of David. The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.

1 Peter 3:1-6

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands...

Hebrews 13:16

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Hebrews 10:25

Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Hebrews 10:24-25

And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Titus 2:4-5

And so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

1 Timothy 5:14

So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander.

1 Timothy 2:12

I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

1 Timothy 2:11

Let a woman learn quietly with all submissiveness.

1 Timothy 2:1-15

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus...

1 Thessalonians 5:14

And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all.

Philippians 2:4

Let each of you look not only to his own interests, but also to the interests of others.

Galatians 3:28

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

1 Corinthians 14:26

What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

1 Corinthians 5:1-5

It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

Romans 12:13

Contribute to the needs of the saints and seek to show hospitality.

Romans 12:3-13

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; ...

Acts 2:42-47

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts...

Acts 2:42

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.

John 15:12

“This is my commandment, that you love one another as I have loved you.

John 15:1-12

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ...

John 3:16-17

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

Matthew 22:37-40

And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second

is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

Ezekiel 34:1-31

The word of the Lord came to me: “Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they were scattered, because there was no shepherd, and they became food for all the wild beasts. ...

Proverbs 31:10-31

An excellent wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant; she brings her food from afar. ...

Proverbs 12:4

An excellent wife is the crown of her husband, but she who brings shame is like rottenness in his bones.

Source: www.openbible.info/topics/women_helping_the_community - *What does the bible say about women helping the community?*

BIBLES VERSES ABOUT WOMEN

Bible Verses about Women from the King James Version (KJV) by Relevance

1 Timothy 2:11-15 –

Let the Women learn in silence with all subjection.

1 Timothy 2:11-12 -

Let the Women learn in silence with all subjection.

1 Corinthians 14:34-35 -

Let your Women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.

Titus 2:3-5 -

The aged women likewise, that [they be] in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

1 Timothy 2:12 -

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Proverbs 31:30-31 -

Favour [is] deceitful, and beauty [is] vain: [but] a woman [that] feareth the LORD, she shall be praised.

Ephesians 5:23-24 -

For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

Titus 2:3-8 -

The aged women likewise, that [they be] in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Ephesians 5:22-33 -

Wives, submit yourselves unto your own husbands, as unto the Lord.)

Galatians 3:26-29 -

For ye all the children of God by faith in Christ Jesus

Proverbs 21:9 -

[It is] better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

Psalms 46:5 -

God [is] in the midst of her; she shall not be moved: God shall help her, [and that] right early.

Judges 4:4-5 -

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at the time.

Acts 21:9 -

And the same man had four daughters, virgins, which did prophesy.

1 Peter 3:1-22 -

Likewise, ye wives, [be] in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; (*Read More...*)

Acts 2:17-18 -

And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Exodus 15:20 -

And Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

2 Timothy 3:6-7 -

For of this sort are they which creep into the houses, and lead captive silly women laden with sins, led away with divers lusts,

1 Timothy 2:13 -

For Adam was first formed, then Eve.

1 Timothy 2:11-14 -

Let the women learn in silence with all subjection.

Colossians 3:1 -

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Acts 18:24-26 -

And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.

Acts 2:4 -

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Leviticus 27:1-7 -

And the Lord spake unto Moses, saying

1 Timothy 3:1-13 –

This [is] a true saying, If a man desire the office of Bishop, he desireth a good work. ...

1 Corinthians 11:1-34 -

Be ye followers of me, even as I also [am] of Christ.

Roman 16:1-27 –

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Acts 21:8-9 –

And the next [day] we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was [one] of the seven; and abode with him.

Acts 16:14 –

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Acts 2:17 –

And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Acts 2:16-18 –

But this is that which was spoken by the prophet Joel;

Isaiah 1:1-31 –

The vision of Isaiah the son of Amoz, which he saw conquering Judah and Jerusalem in the days of Uzziah, Jotham, ahaz, [and] Hezekiah, kings of Judah.

Proverbs 14:1 –

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 Timothy 3:15 –

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

1 Corinthians 14:1-40 –

Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

Romans 16:1-16 –

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchera:

Romans 16:1

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchera:

Acts 18:26 –

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they look him unto [them], and expounded unto him the way of God more perfectly.

Acts 10:34 –

Then Peter opened [his] mouth, and said, Of a truth I perceived that God is no respecter of persons:

Genesis 3:16-19 –

Unto the woman he said, I will greatly multiply the sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

Titus 1:6-9 –

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Titus 1:2 –

In hope of eternal life, which God, that cannot lie, promised before the world began;

2 Timothy 2:14 –

Of these things put [them] in remembrance, charging them before the Lord that they strive not about words to no profit, [but] to the subverting of the hearers.

2 Timothy 1:5 –

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

1 Timothy 2:1-15 –

I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men;

Galatians 5:22-23 –

But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Romans 16:1-2 –

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Romans 5:12 –

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Acts 21:7-9 –

And when we have finished [our] course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

Acts 1:12-14 –

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

Luke 8:1-3 –

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve [were] with him,

Luke 2:36-38 –

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

Mark 16:15 –

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Matthew 28:18-20 –

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Matthew 27:55 –

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Micah 6:4 –

For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

Isaiah 8:3 –

And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.

Nehemiah 5:1-19 –

And there was a great cry of the people and of their wives against their brethren the Jews. *(Read More...)*

2 Kings 22:14 –

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper

of the wardrobe; (now she dwelt with Jerusalem in the college;) and they communed with her.

Judges 5:13 –

The he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

Deuteronomy 22:5 –

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so [are] abomination unto the LORD thy God.

Numbers 11:29 –

And Moses said unto him, Enviest thou for my sake? Would God that all the LORD'S people were prophets, [and] that the LORD would put his spirit upon them!

Genesis 3:16 –

Unto the woman he said, I will greatly multiply the sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

Genesis 2:18 –

And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.

Titus 2:1 –

But speak thou the things which become sound doctrine:

Titus 1:5-9 –

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

1 Corinthians 12:28 –

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Acts 5:39 –

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Acts 1:1 –

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Joel 2:28 –

And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Song of Solomon 1:1-17 –

The Song of Songs, which [is] Solomon's.

Proverbs 31:1-31 –

The words of king Lemuel, the prophesy that his mother taught him.

Colossians 3:22-24 –

Servants, obey in all things [your] masters according to the flesh; not with eye service, as menpleasers; but in singleness of heart, fearing God:

Acts 1:8 –

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Source: www.kingjamesbibleonline.org/Bible-Verses-About-Women/ - *Bible Verses about Women*

BIO AND PHOTO OF REV. (DR.) VALERIE OLIVER-DURRAH



Rev. (Dr.) Valerie Oliver-Durrah

Valerie Oliver-Durrah has made a career of philanthropic advisement, non-profit management, life coaching and writing. As Founder, President and Chief Executive Officer of the Neighborhood Technical Assistance Clinic (NTAC), she utilizes a well-developed, executive skill set in support of organizations and leaders who seek to address the needs of underserved people and communities. Adept at helping grassroots service providers develop effective programs and navigate the challenging terrain of human, fund, and resource development. **Ms. Oliver-Durrah** has aided dozens of organizations in securing the economic and technical resources they need to flourish in difficult economic times.

Having championed the causes of grassroots organizations in New York City for 30 years, **Ms. Oliver-Durrah** has received formal recognition from over 250 non-profit organizations, religious organizations, community leaders, government officials, and faith-based institutions.

As a recent 2013 Black History Makers recipient, presented by Brooklyn Borough President Marty Markowitz, Marty made a strong, short comment about Valerie. He said "All roads lead to Valerie."

Known as bridge builder, connector, and as a motivational speaker, **Valerie Oliver Durrah** has earned the trust of foundations and grant seekers alike, and is frequently called upon to provide technical assistance to individuals, teams, large groups, corporate entities, philanthropic leaders, and governmental agencies. Her detailed knowledge of New York City non-profits makes her an apt coach for new and transitioning non-profit leaders and philanthropic individuals who wish to invest in New York City's nonprofits and the neighborhoods they serve.

Valerie Oliver-Durrah is the first African-American elected trustee on the Board of the Brooklyn Historical Society, where she has served nearly 30 years.

As an ordained minister and candidate for a Doctor of Ministry degree at the New York Theological Seminary, **Rev. (Dr.) Valerie Oliver-Durrah** is committed to serving and building the capacity of Black Clergy women, and ministers serving women and girls worldwide.

As a non-Caribbean person, Valerie's work and ministry in the Caribbean has been unsurpassed. She is serving the poor, elderly people at The Fiennes Institute, along with Governor-General Dame Louise Lake-Tack of Antigua & Barbuda. Working under the ministry of Homeland Security, she is supporting St. Kitts/Nevis Fire Chief and their youth development program, and positioning The Caines Family Foundation to be the first family foundation supporting the Ministry of Health to address diabetes, as well as promoting quality education and business development in St. Kitts/Nevis.

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